

MARRIAGE PARENTAGE

AN

EXPOSITION OF THE PHYSIOLOGICAL LAWS

ON WHICH DEPEND

THE HAPPINESS OF MARRIED LIFE

AND THE PRODUCTION OF

HEALTHY AND INTELLECTUAL
CHILDREN.

BY

JOHN A. BALFOUR.

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TO

The Married

AND

Those Contemplating Marriage—

IN THE HOPE THAT THEY MAY LEARN FROM ITS

PAGES THE PERFORMANCE OF THOSE DUTIES

WHICH THEY OWE TO THEMSELVES

AND TO OTHERS—

THIS BOOK IS DEDICATED

BY THE AUTHOR.

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PREFACE.

In the present work I have dealt with questions the importance of which none can deny. The sad lack of information on this subject has led to an amount of suffering barely imaginable. Men and women enter into the marriage relation in utter ignorance of the duties they may be called upon to perform, and on the right performance of which so much of happiness depends. Children are begotten when it is almost criminal to beget them, and when their lives are a misery to themselves and to others. If the race is to improve, men and women must study the conditions on which improvement depends.

In this and my other works of a similar nature I have preferred the method of quotation, as it conveys more force by allowing each authority to speak for himself.

October, 1894.

J. A. B.

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MARRIAGE AND PARENTAGE

CHAPTER ONE,

Love and Marriage.

IN the dawn of manhood and womanhood humanity experiences the most powerful of all human emotions—the emotion of Love. It is the one grand master-passion that has swayed the world from the earliest times. Holding in its grip the monarch in his palace and the beggar in his hovel, it has ruled them as nothing else can rule, either for good or for ill. All men of all ages and climes have experienced its exalting influence. There is no other emotion that so completely masters the human mind as this one of love. Shedding a halo of happiness around, it removes from the rugged path of life more than half its troubles, and lightens the burden it is the lot of each one to bear.

Different kinds of Love.—This noble and refined emotion which binds together the two sexes, and is the principle of unity of the human family, in its perfection culminates in the grand and life-long passion of one man and one woman for each other. “This, however,” as Dr. T. L. Nichols points out in his *Human*

Physiology, "is not the rule. The single, life-long passion is the rare exception. Most men and women who can be said to love at all have a capacity for loving a succession of objects; and some, perhaps many, one for loving, in various degrees, several objects at the same time. It is difficult to say how far such idiosyncracies are disorderly or abnormal. We must, I think, admit that there are many phases of affection which are not very closely related to the love which should exist between the partners of an indissoluble marriage. It becomes, therefore, a matter of very serious importance to distinguish a true and lasting love, which justifies union for life and the rearing of a family, from the attachments of friendship, romantic interest or poetic sentiment, which may be both diffusive and evanescent."

"It is my belief," he continues, "naturally—I mean in a state of pure and unperverted nature, but developed, cultivated and refined by education—every man loves womanhood itself, and all women so far as they approximate to his ideal; and that, in the same way, every woman loves manhood, and is attracted and charmed by all its gentle, noble, and heroic manifestations. By such a man, every woman he meets is revered as a woman, accepted as a friend, loved as a mother, sister, daughter, or, it may be, cherished in a more tender relation, which should be at first, and may always remain, pure and free from any sensual desire. Such love may have many objects, each attracting the kind and degree of affection which it is able to inspire. Such love of men for women,

and women for men, may be free; and will be free just in the degree in which it is freed from the bondage of sensual passion. Such love has a direct tendency to raise men above the control of their senses. The more such love one has, and the more it is diffused, the less the liability to sink into the lower and disorderly loves of the sensual life.

"The idea that every attraction, every attachment, every love between the sexes, must lead to marriage—no love can be tolerated but with that end in view, is a very false and mischievous one. It deprives men and women of the strength and happiness they might have in pure friendships and pure loves, and it leads to a multitude of false and bad marriages. Two persons are drawn together by strong attractions and tender sentiments for each other, who have no more right to be married than if they were brother and sister, but who have the same right to love each other. But their true sentiments for each other, and consequent relation to each other, are not understood by those around them, and perhaps not by themselves. They are urged, by the misapprehension of others, by their expectation, by ignorant gossip, by the prejudice of society based upon low and sensual estimates of life, to marry; they find often that they must either marry or lose the happiness they have in each other's society, they make the irrevocable mistake.

"When it is understood that there are other loves than that of marriage—when the special attraction that justifies union for life, and the begetting of

offspring, is discriminated from all the other attractions that may bring two souls into very near and tender relations to each other, there will be more happiness in the world, and fewer incomplete, imperfect, and therefore more or less unhappy marriages."

There are also other aspects of love which lead many into the mistake of marrying when they are not suited for each other. Dr. J. Cowan, in his *Science of a New Life*, points out some of these. He says: "Love as applied to the present mode of courtship and marriage, is, as already stated, used but in part. A woman marries a man because, as she says (and perhaps believes), she loves him. How? Because her self-esteem prompts her to avoid being an 'old maid,' and inhospitableness or *love* of home, and acquisitiveness or *love* of money, prompts her to marry the man of her choice. It matters not what may be the man's acquirements as compared with hers, *provided* he possess money and a home for her. This woman marries through love; but it is a selfish, animal love, and is widely different from the pure and holy love that comes of a perfect union of soul with soul.

"A man marries a woman because, as he says (and probably believes), he loves her. How? Because, through his ideality or *love* for the beautiful, and through his perverted amativeness or *love* for the gross and sensual, ambition prompts him, and perhaps opposition determines him, to marry her. This man marries for love; but it is a love that is

as evanescent as the wind, and a miserable help to happiness.

“Again, there are thousands of women, and tens of thousands of men, who imagine they marry through love, when it is only a counterfeit—mock love, a species of magnetism or mesmerism which one party knowingly or unknowingly, brings to bear upon the other. A few days of wedded experience sadly dispels the illusion. . . . Instead, when being mated, all the domestic and selfish propensities, intellectual, and especially the moral sentiments being alike, or nearly so, in both man and woman, so constituting a basis for the birth and growth of *perfect sexual love*, modern love is expressed only in part through some one or more of the propensities or sentiments, making the most desirable of all earthly requisites—perfect love—utterly impossible.”

And so it goes on : thousands of unhappy marriages with all their attendant miseries, chiefly caused through ignorance of the law of choice.

CHAPTER TWO.

The Law of Choice.

THE most important of all questions, therefore, in this matter, is that of the law of choice. Whom should you marry? What sort of a husband or wife is

best suited to you? How are you to find this out? For on your right decision of these questions depends your future happiness or misery. "Starting out just right on this marital voyage, is all-important. No words can tell how infinitely ramified the difference between marrying this one or that. This one may be best *per se*, yet a poor conjugal partner for *you*, owing to some particular deficit, while that one, poorer as such, may make *you* much the best husband or wife. 'One's meat is another's poison.' Hence each should learn which *is* meat, and which is poison, to *each*. Many make, or afterwards think they have made, a poor choice: and if no obstacles, such as children, reproach, property, etc., hindered, get divorced, and select others. Then are *you* so much more 'knowing' than they as to be in no like danger? Nature's law, of male and female attraction and repulsion are just as absolute as those of gravity. Be entreated, then by selecting in accordance with them, to make home happy and children perfect, instead of, by a wrong choice, making home a purgatory, with poor children, or none."

How a Man Chooses a Wife.—But in this important, this serious matter, where the greatest care and consideration are requisite, how does a man, for instance, choose a wife? The process is well depicted by a writer: "He looks about among the girls in his own sphere, and selects the one best suited to his interests. In his best attire he goes wooing the fair maiden. Like persons in a masquerade, they flirt and say soft and sentimental things, without knowing anything,

about the brain behind the mask. After a few flirtations, the wife-seeker proposes himself in marriage, and the woman often by virtue of necessity, accepts the offer. The two go to a minister or magistrate when the man promises support, and the woman obedience." This is a very good description of the usual run of courtships and marriages among European nations. Among Indians the disadvantages are still greater. As a rule the marrying parties are mere children and the parents settle among themselves the question which for the happiness of each, each should settle for himself or herself after careful consideration. What good can possibly result from such marriages! In both cases almost alike. But the European is more to blame as, in his case, he had his own choice. "The results of such marriages," says Dr. Cowan, "are every day demonstrable. Before the honeymoon has well reached its full, indications—at first slight ---commence to crop out that life has in it some gall, and as the cloyed sweetness of the animal pleasures wears off, and life in its practical, everyday aspect appears, the gall and wormwood is tasted in all its positive bitterness, and matched but not mated life is but a series of petty troubles, disappointments, doubts, despairs and miseries, splendid in the guilt and glitter of its setting, or hideous in all the wretchedness of its rags.

"And why should this not be so? Why should there be so very few really happy married lives in this nineteenth century of ours? To every man and woman

who will consult their own inner lives as to why and wherefore they married, the answer will be apparent. For every reason and every condition but the right one did they marry. This step of choosing a husband or wife has more to do with the happiness and success of the individual than has any other attainable desire in this world, and deserves all the thought, plan and argument that can be brought to bear on its enlightenment."

How to Choose a Partner for Marriage.—How great is the care and attention bestowed by man when choosing a horse, or something else of importance. He attentively examines all its points; carefully looks into its breed, condition, etc., and finally purchases or rejects it. But where a man or a woman has to select a conjugal partner, there is, as a rule, not only little care, but downright recklessness. The fact is, in the question of marriage people are guided more by their feelings than they should be. Where observation and reflection are most necessary, they are least employed. Not unfrequently people marry in order to acquire a home, or fortune, or position. How unhappy were the Carlyles in their wedded life, and those who have read Mrs. Carlyle's confession are aware that it was the literary fame of her husband that mesmerised her into marrying him, with what result has already been told. Others are led away by some one quality such as industry, or carefulness, or winning ways, and forthwith imagine that all that is necessary is found, and that they have but to marry and settle down to a happy home-life. These are likewise mistaken, for though

some of them may pass life pleasantly, many do not.

Those who intend marrying should, moreover, give some thought to the offspring they are likely to have. "The hereditary endowment of your children," to quote the words of a writer, "lies a little nearer the very centre of your life than all other interests combined. It concerns you to so order your selection as to secure offspring who will comfort and honor you, and be a perpetual joy to themselves. In practical life-importance this towers far above all other family and matrimonial considerations, because that for which all others were ordained, and in which all culminate. Let your own heads and hearts duly emphasize this subject, for our pen cannot. A matrimonial selection throughout all its aspects is indeed infinitely important. And yet young folks perpetrate more and graver errors in choosing husbands and wives than in all else. How often do young men, smart enough in business to rise far above their fellows, and gifted enough intellectually to shine in college, pulpit, editorial chair, politics, at the bar, on the bench, etc., make utterly foolish conjugal selections? Many, overlooking young women endowed with superb conjugal qualities, select some poor thing because of some little fancy touches utterly insignificant in themselves, and unworthy of him or her, perhaps even faults, when they might just as well have obtained the very best; while others, only commonplace in business not at all brilliant intellectually, know enough to select excellent conjugal partners?

Women, too, proffered hands and hearts in overflowing abundance, often fall blindly in love with the poorest, and ascertain their error only when it is past all remedy; having fairly thrown themselves away! Worse, have chained themselves to a putrifying carcass, rendering themselves inexpressibly miserable; whereas, they might just as well have been inexpressibly happy for life! Others select those well adapted to another, yet not at all to themselves. Doctor Johnson, the physiologist, wrote: 'Put the names of men into one urn, and women into another, and drawing at random from each, pair them as you draw and they will be quite as well adapted to each other as now.' '

Essential Points.—There are some essential points which should be borne in mind when choosing a conjugal mate :

1. You ought to marry one who is your duplicate —“your approximate equal in development.”
2. Your ages should be almost the same. Great disparity in age, as a rule, leads to unhappiness. As Shakespeare says :

Crabbed age and youth
 Cannot live together :
 Youth is full of pleasure,
 Age is full of care ;
 Youth like summer morn,
 Age like winter weather
 Youth like summer brave,
 Age like winter bare.
 Youth is full of sport,
 Age's breath is short ;

Youth is nimble, age is lame
Youth is hot and bold,
Age is weak and cold ;
Youth is wild, and age is tame."

3. Your partner should have similar tastes to your own. You cannot love one who constantly does things distasteful to you. How can a clean and orderly woman love a dirty and disorderly man ; or the reverse.

4. It is not advisable for an intellectual man or woman to marry one who is the reverse. Although there have been instances in which such marriages have not proved unhappy, these have been few and far between. A husband or wife should be a companion in every respect.

5. A person of a liberal mind cannot very well marry a narrow-minded bigot. There is sure to be dissension.

6. "They who are always aiming at *what is in a name* should not be sought in marriage by such as care only for *what is in Nature*. One who lives for *ought* in any calling will be more successful, and therefore happier, without a colleague than with such a pretender as really lives for *nought*."

"It is necessary to a *perfect union*" says Dr. Cowan "—a requisite to happiness and a higher and more æsthetic culture—that a man and woman to be married have no positive traits of character that differ in the least from one another. A husband, having abnormally developed amativeness, married to a woman in whom it is well balanced, is sure to breed

discord. A husband, having a deficiency in the moral sentiments, joined to a woman who aspires after goodness, virtue and purity, will assuredly make married life other than a success. And so in all that goes to make up character a similarity is necessary, to insure a close joining of soul to soul.

"If the man have the social faculties fully developed, so should his wife. If the man possess well-developed perceptive, reasoning and reflective power so should the wife And so, in all the greater or smaller shades and shadows of mental development, the resemblance should be complete or nearly so. The man having well-developed amative-ness, a large love of offspring, a greater love for home and home associations than he has for outside friendship and pleasure, versatility of thought and feeling, a strong attachment for one, and *one only* of the opposite sex—all these things should the wife of his choice be in possession of.

"The man having combativeness enough to resist imposition and ignorance, a full requisite of acquisitiveness, a good and hearty appetite for plain food and drink, a fair desire to acquire property, candid, open hearted, truthful; large prudence and forethought, moderately ambitious, high minded, independent and self-confident; a just amount of stability and firmness of character; in all these things should the wife of his choice be his counterpart. The man having a sense for the beautiful and pure, an appreciation of the sublime and magnificent in nature and art, a bright, sunny, laughing nature; the perceptive

faculties fully developed; a philosophizing, investigating, original cast of mind; governed by the highest order of moral principles; sanguine and enterprising; . . . a heart overflowing with kindness and sympathy for humanity; in all these traits should the wife chosen resemble the man."

Differences Necessary.—There are, however, some cases in which differences are necessary to improve love. "Few are perfect," says a writer, "mentally and sentimentally: therefore most require to offset their excesses and defects by marrying those unlike themselves. They must be sufficiently alike, in the majority of their great outline characteristics, to face their differences; but since almost all have too much or little of caution, kindness, selfishness, taste, justice, etc., most need to marry those unlike themselves, in one or more respects.

"Evenly-balanced heads may marry either those well or poorly balanced, yet prefer those well balanced. Those who marry even, may expect their children to be good, yet not remarkable; those who marry contrasts, may look for those of bolder outlines, who will be noted for something special. Yet if these differences are considerable, they produce miserably balanced children, usually unfortunate and unhappy.

"Strongly feminized men, who inherit after mother or grandmother, should marry strongly masculinized women, who take chiefly after their fathers, so as to secure both the male and female characteristics. Dependent and vine-like women are always drawn most to positive, firm, wilful, authoritative

men, who love to command, and take the responsibility ; while strongly feminized men need 'strong-minded, forcible, women—those related to the Amazons—to assume the responsibility, and spur on to effort, like Miss Woman's Rights : yet some of this class require to marry men who are still firmer than themselves, and forcible enough to create deference

. . . . all women despise weak, vacillating men. No woman who has much feminine intuition can possibly love a putty man. . . . A sensible woman should not marry an obstinate but injudicious, unintelligent man ; because she cannot long endure to see and help him blindly follow his poor, but spurn her good, plans. Though such men need just such women to help lay out their life-course, while such women could get on possibly with such husbands who heeded their suggestions ; yet such men plan poorly, blindly follow their own wills, and authoritatively compel their wives to help carry them out. Obstinate men must be sensible, or else content with wives and children who are not. If they could only realize that such women are just the very ones they require, yet that they should always ask and heed their advice, they would render their wives' position most agreeable instead of painful, and every way most promotive of their mutual happiness and success. How important a change would be effected by this apparently trifling condition ! Yet in most like cases such men spoil such women. They are drawn together at first because naturally adapted to each other ; yet their adaptation is spoiled by denying

her her natural place in their co-partnership.
. . A submissive but intellectual woman may marry a man whose will is stronger, even though his intellect is smaller, than hers ; yet it is better for both if his intellect is still larger than hers, so that she may repose in his superior judgment. Such a woman feels inadequate to assume responsibilities or set herself at work, and must have some guide. Naturally dependent, she must lean, though even on a crooked stick. Fortunately, however, she can adapt herself to almost any man. Hence, if her second husband should be totally different from her first, and third from either, she could yet conform to each with equal ease ; and if Force is large, will work most effectually and willingly with and for him, however opposite their specialities ; besides quietly adapting herself to extreme vicissitudes, by making the best of what is. Such, especially if Love is large, make the *very* best of wives, because efficient and sensible, yet affectionate and conformable. And there are many such.

“ The reserved or secretive should marry the frank. A cunning man cannot endure the least artifice in a wife. Those who are non-committal must marry those who are demonstrative ; else however much they may love, neither will feel sure as to the other’s affection, and each will distrust the other, while their children will be deceitful. Those who are frank and confiding also need to be constantly forewarned by those who are suspicious. A timid woman should never marry a hesitating

man, lest, like frightened children, each keep perpetually re-alarmsing the other by imaginary fears; nor yet a careless man, for he would commit just indiscretions enough to keep her in perpetual 'fear and trembling'; but should marry one who is bold, yet judicious, so that her intellect, by reposing in his tried judgment, can feel safe, and let her trust in him, quiet her natural fearfulness. A hopeless man should marry a resolute, hopeful woman, who is always telling how well things are *going* to turn out, and encouraging, and who has sufficient judgment to be allowed the reins, lest the fear of both render him pusillanimous, and their children cowards. Many men live tame lives, though abundantly capable of accomplishing almost anything because too irresolute to once *begin*; whereas, with a judicious yet expectant wife to prompt them to take initiatory steps, they would fill responsible positions. The irritable, yet approbative must by no means marry those unlike themselves, lest the irritability of each, by blaming the other, rouse mutual resentment. Yet if such are married, both must be especially careful how they cast any reflections; because the other party construes them to mean much more than was intended. Probably more conjugal animosities originate in this wounded ambition than in any other faculty. Nothing as effectually rouses and intensifies every existing antagonism. Pride is a good thing, but must be respected and humored, at least not upbraided, or mortified. Even if a man can

gratify a woman's love of style and display, he must not censure her in private, unless he is willing to kindle her hate, and spoil their children.

"Fault-finding beaux and girls during courtship, are sure to scold intolerably after marriage. If your moderate ambition can endure censure, marry; but if not, take timely warning from 'straws.' One who is hard to please before marriage, will be much harder after; while one who endures and forbears during courtship, will be more so after marriage, if kept in a love mood, and a beau who insists on having his way before, will be dogmatical if not domineering after."

There should likewise be some attention paid to the deficiencies in the intellectual faculties. If a man possesses certain qualities largely but is deficient in certain others, these deficient qualities should exist prominently in his wife, so that the deficiency shall not be transmitted to the offspring.

It will be seen from this how essential to a happy marriage is the blending of the qualities possessed by husband and wife. An excess of the same quality in both parties often leads to inharmony, and should be avoided.

It will have been noticed by the reader, how difficult after all it is to select one with whom there is every probability of leading a happy life. The difficulty, however, should discourage no one. You must make the best of the opportunities presented to you. This is just what people do not do. Men and women are carried away by some one quality,

such as beauty, or kindness, or a robust appearance, or some such thing, and straightway rush into matrimony, too often to find out they are not adapted to each other. These qualities are all very good in themselves, and no doubt to be preferred, but these alone do not suffice to make a perfect union.

What men and women must do is to select the greatest number of the best qualities within their reach. Minor deficiencies must then be mutually overlooked for we are not perfect beings. As a writer says: "Do not choose one too good, or too far above, for yourself, lest the inferior, by dissatisfying the superior, breeds those discords which are worse than mutual satisfaction with those not so highly organized. Don't be too particular; for you might go farther and fare worse. As far as you yourself are faulty, you should put up with faults. Don't cheat a consort by getting one much better than you can give. We are not in heaven yet, and must put up with imperfections, and instead of grumbling at them be glad they are no worse; remembering that a faulty one is a great deal better than none." Men and women are apt to be too exacting, and instead of overlooking trivial faults, aggravate matters by dwelling upon them, thus creating a deal of unnecessary unpleasantness.

CHAPTER THREE.

The Man you should Marry.

NO a woman matrimony is one of the most important steps in her life. On it, very often, depends the happiness or misery of the best portion of her life. If she happens to marry a good man, well and good; but if otherwise, what bitterness and misery she very often has to undergo. But in marrying goodness is not the sole thing to be attended to; there are other points which should be borne in mind.

Foremost stands the question of health. No woman should marry a man who is not healthy and strong, for ill-health besides being a constant source of anxiety and worry, is the more undesirable because it entails upon the offspring an impaired constitution. In a separate chapter I have dwelt upon this point at large.

Beware of a man addicted to drink. How many a home has been blighted—blasted by the demon of drink. Poverty, misery, starvation are very often the lot of those dependent upon the man who is addicted to drink. Then there are the baleful effects of drink-poison on the offspring. I have more to say of these in a future chapter.

Do not marry “a man who is known to frequent gambling tables, and places of like character.

"Nor a man who has an established reputation as a mean, sordid, close-fisted man.

"Nor a man who has the out-croppings of a lazy, inert, shiftless character, for such carry in their wake a world of untold misery.

"Nor a man who treats his sister or mother unkindly or indifferently. Such treatment is a sure indication of meanness and wickedness.

"Nor a sloven, for a man who is negligent of his person or dress is filthy in his habits, and his external appearance is a sure index of his soul.

"Never marry a stranger, or one whose character is not known or tested. *Some women jump right into the fire with their eyes wide open.*

"And finally, never marry simply for money or a home. These things are requisite accessories to a marriage. Yet no woman having a just respect for her independence of body and soul, should so far degrade her higher nature as to marry for other reasons than the full acquirement of perfect happiness," that is the offspring of a harmonious marriage.

These are some of the important points to be remembered when selecting a husband. Great care and observation should be employed. Thoughts, habits, etc., should be carefully noted. Unfortunately there is such a hurry to get married noticeable in young girls, that they not unfrequently blunder in their choice. "Marry in haste and repent at leisure," seems to be their motto.

There is a useful passage on this subject by Dr.

Cowan. He says: "This feverish desire of girls to get married before they have reached woman's estate, is in itself an evidence of things wanting...of a body undergrown, and a mind narrow and perverted—of a growth and cultivation at variance with nature's just laws. These wrongs are largely—if not altogether ... to be ascribed to the mother, who, before the girl is well out of pinafores, instils in her mind the absurdity that her aim in life is to get married, and, to reach this end, no opportunity must be shunned to secure its attainment. Of the results of this education, in its practical application, there is no need to write of, for are not the highways and byways of life crowded with heartsore devotees of early marriages, whose unhappiness, if not suffering and misery, should determine all rightly educated girls, and women to patiently wait and knowingly choose." Thus are parents often the unconscious causes of their children's unhappiness.

Let every young woman bide her time. Let her be careful whom she selects, for marriage is a serious step. Do not rush madly and foolishly into it, for it is better to remain single than to have a bad husband.

CHAPTER FOUR,

The Woman you should Marry.

THE most important point to be remembered by a man when selecting a wife is to select one who is healthy. On no account marry a woman who is the unfortunate victim of disease—especially of that terrible disease consumption. Your children are sure to inherit the germs of the disease, and succumb in a few years, causing pain and sorrow to those who gave them birth. It is also better to avoid marrying a woman who is hysterical.

In selecting a woman to be your wife see that she has a natural waist. Do not marry a woman with one of those deformed, narrow, ugly waists which you could almost encircle with the fingers of your two hands. There is death lurking in her system. She is incompetent to produce healthy children. Do not imagine a small waist looks pretty. The reverse. Look at the statue of Venus...the model of female perfection, and then say whether a small waist is pretty. In a natural waist there is beauty and health.

Let your wife be an educated woman, for such a one is better than an ignorant one, and will make a better wife in every respect. But a wife should be educated not only in what are known as accomplishments but also in practical household affairs. For a woman to make a good wife in the true sense of the term, it

is indispensable to be a good housewife. There is an excellent passage by a well-known writer which I take the opportunity of quoting: "For the acquirement of these (singing and dancing) and other similar 'accomplishments,' girls will study for years; eventually they marry, and the honeymoon has not well waned ere these superficial modern accomplishments are forgotten, and the learning of the practical, everyday duties, so entirely misplaced and neglected during girlhood, begins, under disadvantages great and many. See to it that the woman of your choice be educated in the practical details of every household duty; that she be as capable of cooking a relishable meal as she is of playing a gem from the last new opera on the piano, that she is as competent to mend her stockings as to dance the quadrilles, that she is as qualified to make a bed, a shirt, or dress, as she is to speak the French, German, or Italian languages; not of a necessity that she be required on marrying to cook, mend, make beds or dresses, but that she possess such a knowledge of the details of all household matters that she can, with just judgment, direct their doing. What would a merchant, possessing a ship and valuable cargo, want with a captain who did not know the practical use, and application of every rope and yard in a vessel? No more, then, should a husband with a wife who is not educated in household details; and this knowledge, as with the captain, is used only in directing and ordering, unless when a stress of weather or poverty comes; then shine out bright and clear the benefits accruing from

a personal, practical knowledge of details." This is sound, wholesome advice.

You should marry an industrious woman. A lazy wife is a burden, not a companion. A lazy wife will always have something to grumble at, and will add to your troubles. But an active, industrious woman will, even with scanty means, make your home a home in the true sense of the word.

Men sometimes marry women merely for their beauty. No doubt beauty captivates, but no one should marry a woman only for her beauty, for it often wears away, and unless your love is based on a better foundation it wears away likewise. Says Shakespeare:

"Beauty is but a vain and doubtful good ;
A shining gloss, that vadeth suddenly ;
A flower that dies, when first it 'gins to bud ;
A brittle glass, that's broken presently :
 A doubtful good, a gloss, a glass, a flower,
 Lost, vaded, broken, dead within an hour.
And as goods lost are sold or never found,
As vaded gloss no rubbing will refresh,
As flowers dead lie wither'd on the ground,
As broken glass no cement can redress,
 So beauty, blemish'd once, for ever's lost,
 In spite of physic, painting, sin and cost."

Moreover, beauty alone cannot make happiness.

A medical writer says: "If you be a man of full or large stature, avoid marrying a small woman; for large men, in some way, have a partiality for small women. This should not be for many self-sufficient reasons, the principal one of which is, the difference in physical qualities entails intense suffering on the

part of the woman, and intense disappointment on the part of the husband; and, should the wife bear him a child, great danger of life attaches to the mother, while the premature death of the child, in innumerable cases, results. A full sized, or large and well-developed woman is at all times the most desirable wife for a large or small man."

Women who have an abnormal desire to go to balls, parties, etc., and who do not like children, do not make good wives or mothers.

When choosing a wife endeavor to find out her real character in her home-life. You ought to know her in her 'true colours.' And she ought to know you in yours. Straightforwardness in this matter is most essential, and would lead to much more happiness if honestly practised. Above all things avoid appearing what you are not.

CHAPTER FIVE.

Marriage.

HAVING dwelt upon some important points in the foregoing chapters which a young man or woman intending marriage should bear in mind, I shall now endeavour to lay before the reader something upon the subject of marriage itself.

On what a True Marriage is Based.—A true marri-

ed state is the happiest condition on earth. It should therefore be the desire of all to attain such a state. But a true marriage is based upon love. Therefore, no man or woman should marry unless love binds them together. But it must be a genuine, proper, love as already pointed out in a previous chapter. Not the imaginary, flitting passion that is so frequently mistaken for the genuine one. "It cannot be doubted," says Dr. Parker, "that, whilst warm and mutual affection is an essential condition to married felicity, **MISTAKES**, as to the reality and reciprocity of this sentiment, are active and deplorable accessories to permanent misery. Never was so false and treacherous a guide as passion, when not founded on well-merited and well-defined respect; never was there a feeling which more certainly and speedily relapses into weariness, ending in antipathy and ultimate hatred; never was there a position more deeply to be pitied than that of a married couple who find themselves chained down, by one fatal mistake, in the woful thralldom of 'an ill-assorted alliance.' No matter from what source the discontent arises, if that discontent is incapable of being removed, it degenerates into disgust, as surely as cause leads to sequence in the natural procession of things; and the unfortunate, ill-mated pair find each in the other the provocative and promoter of an unconquerable dislike which neither has the power to overcome." "A marriage," says Mrs. Duffey, "properly entered into by chaste partners, with the natural laws which should regulate the relations of marriage properly understood and re-

garded, is probably the happiest condition up in earth. But how many understand these laws? More than this, how many persons are there who really know that there are natural laws in the marriage relations, which, if disregarded, will bring apathy, disease, suffering, even death?"

But how many are there who enter into this greatest of contracts with the thoughtfulness it demands? Very few, indeed! and hence the large amount of discord, and suffering. Among the lower animals matters are much better in this particular. As Dr. Holbrook says: "In the animal kingdom, nature has a more perfect work, and here marriages are more harmonious; but the life of animals is not so complex as that of man, and so it is an easier matter for them to settle wisely their marital relations. Almost any mating is good enough for birds and beasts. They have no vices to mar the family life. No robin comes home late at night to turn his home into a bedlam. There may be fierce contests between the males for the possession of a female, but this results in good, for it brings together the strongest males and the most beautiful and perfect females, and these produce a superior offspring to what would have been produced had there been no contest and the feeble and less perfect had found it easy to secure the finest female. With man the case is very different. With him marriage is a complex matter, for it involves so many faculties, so many likes and dislikes, such varied educations, such temperamental and physical differences, so many imperfections of body, so much ill-health, such ancestral differ-

ences. These questions do not seriously concern animals; but they make marriage among human beings a very grave matter, far too much so for the knowledge we now possess." The same writer furthermore says: "This [marriage] seems to be one of those institutions which has its foundations deeply laid in human nature. Even in the animal kingdom it has great significance. Birds and beasts mate for a longer or shorter period, mainly for rearing of their young and the continuance of their kind. Human beings, however, live so long, propagate so slowly, and children require for so many years parental care of the highest order, that the difficulties of maintaining the race in any but perhaps the most favored climate would be so great they could hardly be overcome without permanent marriages and these become all the more important on account of the division of labor in the marriage relation, which gives mainly to man the duty of providing the means of support, of defence against enemies, of leaving home in war to defend his tribe or country, and to women the duty of caring for the household and the family and such lighter labors as are suitable to her strength. And this condition is not materially altered by the fact that, in some countries where men are in a state of almost constant war, women do much of the hard labor which really men ought to do.

"As civilization has advanced, and wealth increased, and man desires comfort, culture, peace and happiness, still other reasons may be added to those which have been mentioned. One is the founding of a home

free from the intrusion of the world, where men and women may share together the fruits of their industry and gain strength for the struggle for existence which never fails to be an important factor in human life. The home may be the centre around which much is gathered. Here happiness may be augmented almost indefinitely, and luxury and refinement may enter, to a certain extent, without debilitating and weakening the individual. Here character which is most important may be developed, the affections may bloom in all their beauty, and the sympathies find an atmosphere in which they may unfold.

“Another object of marriage is companionship with those who may have the same sympathies, hopes, aspirations. It is not a pleasant thing to go through the world without sympathy, and to meet only those who have no interest in us except to make us contributors to their welfare and their selfish ends. In the physiological and sanitary marriage there can be no selfishness. Each member works for the other's good; each contributes to the other's welfare. In the outside world it is different, each seeks to use the other for selfish purposes, and this makes life a contest, a struggle, a battle. If such a state of things were to prevail in the home, then marriage would be an evil and not a good. All marriages where there is such a state are unsanitary.

“Then, too, one object of marriage is the gratification of love. This is the highest sentiment of the human heart. Intellect pales before it. The sacred

book could have said nothing more exalted when it avowed that 'God is love.' All human hearts have somewhere and sometime a desire to love and be loved. A loveless life is a starved life. Love warms human nature; it sets it on fire. It can receive its highest development only in marriage. The love between a man and woman in a perfect marriage is divine.

"Finally, the state and civilization have their root in marriage; without it they could hardly exist in any high degree. If we would have the state prosper most of its sound and healthy members must be married. Individuals may remain single to their own advantage and the advantage of the state; but this does not contradict the general rule. It may be better for the world that now and then a great philosopher shall remain single, and take the time he would have devoted to the care of the family to investigate the laws governing society and the individual; but he will find some of his chief delights and recreations in the society of the children of his married friends and acquaintances. It is true that the state is not benefited by the marriage of its feeble and diseased members. These cannot make happy homes, and they become a burden to others. Such may properly be discouraged from marrying—perhaps prohibited from it by public opinion at least if not by law.* Other objects

* If such do marry they should by no means have children. Procreation should be prevented by artificial checks.—
J. A. B.

of marriage might be given, but those already named are quite sufficient. If it is so important and has so much dependence on it, it follows that the more perfect it is the more perfectly will it serve its ends. The sanitary marriage is something more than a union on purely physiological principles for the rearing of the most perfect children. It is a marriage in which there is a union of mind, a union of heart—a union of all that is sweet and beautiful in human nature.”

My Hindu readers will, no doubt, see at what disadvantages they are placed by the unfavorable customs of their country. How impossible it is in the great majority of cases for them to fulfil the requirements of a physiological and sanitary union;—how difficult to experience the sublime emotions of genuine conjugal love and happiness. And, as future pages are perused, these disadvantages will become more apparent. It is to be hoped that as knowledge gradually sheds its benign influence, the barbarous custom of infant-marriage will be replaced by marriage after the full attainment of puberty and development, in which men and women will select and wed only those whom they really love, and who fulfil the requirements of a wise union.

CHAPTER SIX.

Health in Marriage.

THERE is a sound passage by Harriet Martineau, brimful of philosophy and wisdom: "If half the thought, and sentiment that are spent on the subject of death were bestowed on the practical duty of strengthening, lengthening, and ennobling life, we should be more fit to live worthily and die contentedly." How true is this! But man has not as yet learnt the lesson it conveys. He does not as yet know how to strengthen, lengthen, and ennoble life. Yet this is the lesson he has to learn.

Of primary importance in marriage is the question of health. Health is that state of body and mind in which all the organs fully perform their functions. A condition of perfect health is the most desirable state possible. It means a perfection of organization. All the parts are in harmony with each other; all perform their required functions. The slightest derangement, in any organ, even the smallest, is a deviation from a state of health.

Health is the parent of activity, of energy, of happiness. Look at the little children in whom health is perfectly visible. How brimful of mirth, of happiness, of glee, of energy and activity they are! Look at the healthy man and woman. They are personifications of vitality, of energy, of happiness.

The natural state of man is a state of health.

Every man should be in a healthy condition. Says a medical writer. "That health, pure and perfect from the cradle to the grave, is as natural to man as it is to plants and animals is evident from the healthy condition of those who come nearest to living in natural conditions. The natives of many of the South Sea islands were found by their discoverers almost entirely free from disease and deformity. The ordinary diseases of civilised men were unknown to them. Those who were not killed in battle died of old age. Even in the midst of civilized life we find individuals whose instincts have preserved them from its unnatural habits and diseases, men and women who never know a day's illness and die of old age. Such exceptions may become the rule. If one person in ten can escape disease and premature death, more may do so. Like causes produce like effects. All men may become healthy and happy simply by adopting the means and conditions of health and happiness." And yet how few there are who are in this most desirable condition.

I have said that health is of primary importance in marriage. When both the parents are in a healthy condition, the offspring are dowered with that richest of all inheritances—health. When the parents are unhealthy, what else can the children be; when one of the parents is unhealthy the offspring very often are unhealthy; and in the case of certain diseases are invariably so. For offspring to be endowed with vigorous constitutions both parents, must be in a similar condition. Among savages, natural

selection eliminates the weaker members, and thus the hardier ones propagate. And fine stalwart men and women they are. As Mr. Darwin points out in his "Descent of Man"; "With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We, civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilised societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed." In his work on the "Variation of Animals and Plants," Mr. Darwin has collected a large number of instances of the effects of diseases and malformations in the breeding of animals and men. We read for instance that Colonel Hallam, in the Proceedings of the Zoological Society mentions a race of two-legged pigs, the hind legs wanting. This deficiency had been transmitted to the offspring through three generations. Mr. Anderson mentions

an instance of a rabbit born with only one ear from which a breed of one eared rabbits was obtained. There are many such instances but they are rather the transmission of peculiarities. As regards diseases Darwin says: "Authors, who have had wide experience, give in detail many singular cases, and assert that contracted feet, with the numerous contingent evils of ring-bones, curbs, splints, spavin, founder and weakness of the front legs, roaring or broken and thick wind, melanosis, specific ophthalmia, and blindness (the great French veterinary Huzord going so far as to say that a blind race could soon be formed), crib-biting, jibbing, and ill-temper, are all plainly hereditary. Youatt sums up by saying 'there is scarcely a malady to which the horse is subject which is not hereditary;' and M. Bernard adds that the doctrine 'that there is scarcely a disease which does not run in the stock, is gaining new advocates every day.' So it is in regard to cattle, with consumption, good and bad teeth, fine skin, etc., etc."

Of malformations and diseases inherited by man he says: "A long catalogue could be given of all sorts of inherited malformation and predisposition to various diseases. With gout, fifty per cent of the cases observed in hospital practice are, according to Dr. Garrod, inherited, and a greater per centage in private practice. Every one knows how often insanity runs in families, and some of the cases given by Mr. Sedgwick are awful,—as of a surgeon, whose brother, father, and four paternal uncles were all

insane, the latter dying by suicide; of a Jew, whose father, mother, and six brothers and sister were all mad; and in some other cases several members of the same family, during three or four successive generations, have committed suicide. Striking instances have been recorded of epilepsy, consumption, asthma stone in the bladder, cancer, profuse bleeding from the slightest injuries, of the mother not giving milk, and of bad parturition being inherited. He also gives some inherited instances of diseases of the eye.

"When both parents are myopic Mr. Bowman has observed the hereditary tendency in this direction to be heightened, and some of the children to be myopic at an earlier age or in a higher degree than their parents." These are but a few of the numberless instances that could be mentioned of diseases being inherited by children from unhealthy parents. And yet men and women are not over-particular whom they marry. As Darwin says: "Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them: but when he comes to his own marriage he rarely, or never, takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them that he highly values mental charms and virtues. On the other hand he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to

refrain from marriage if they are in any marked * degree inferior in body or mind; but such hopes are Utopian and will never be even partially realised until the laws of inheritance are thoroughly known. Every one does good service who aids toward this end. When the principles of breeding and inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to man."

The race can only be improved by careful selection in marriage. When the parents are in the best condition possible, the children will be all that is desirable. And this desirable end can only be obtained by wise and careful breeding. As Dr. Nichols says in an excellent passage: "Men, like animals, or, if Darwinians prefer, like other animals, can be improved in health, intelligence and morality by judicious breeding. Dogs, sheep, cattle, and birds, are bred with great care. There is a nice selection of fathers and mothers, so as to produce the most desirable offspring. Breeders of horses pay thousands of pounds for noble sires; and some broodmares bring great prices. Cattle breeders study pedigrees, and Americans have paid large prices for English bulls and cows.

"In the human race there is a process of natural selection favorable to the improvement of the race but it is interfered with by other influences—money,

* This is not necessary. They may marry but not have offspring. On this read the *Law of Population*—J. A. B.

preferred caste, and other social considerations. Choice is in this way restricted. A rich husband is preferred to a handsome or healthy or clever one. A large dowry may induce a man to put up with a scrofulous wife. A consumptive lady may have a good connection. An exhausted, broken-down *roue* may have a title, or an estate. We know what people mean by 'a good match.' It never means health, or beauty, or intellect. It may not mean good morals or disposition.

"And yet the form of a nose may descend through twenty generations—and if so, then the form of the brains and all the qualities of man or woman. It is said that the sins of parents are visited upon their children to the third or fourth generation. We know that form and colour last much longer. The Jews have the physiognomy to-day, all over the world, that is pictured upon the monuments in Egypt and Nineveh. They have lasted three thousand years, and may last as much longer—will last as long as Jews continue to marry Jewesses. And the Jews are not a bad race. Few are so healthy, so long lived, so rich in genius. [?].

"Seriously, people who think of getting married ought to think a little more about it. There are persons who ought not to marry. There are persons who would be criminal if they handed down to posterity the physical, mental, or moral results of a bad organization, or of their vicious demoralization. Our most careful scientists tell us that drunkenness is hereditary—that many crimes are Hereditary—that

madness, murder, and suicide are hereditary. Our criminal population is composed of the children of criminals. The prisons are filled with a criminal race as the workhouses are filled with a race of paupers. Change of condition, no doubt may redeem such a race, but it would be safer to discourage its perpetuation.

“Men and women marry for themselves when they should marry for their posterity. The greatest gratitude a man can owe to his grandfather is for giving him a good, wise, healthy grandmother, and *vice versa*. Shakespeare makes one of his characters thank his mother fervently for giving him such a father. How many a man and woman has earned the curses of their children for giving them bad mothers and fathers?”

It will, of course, be urged that it is almost impossible to find persons in perfect health. True, but it is possible to select from among the best available. And this is what is not done.

When both parents are diseased there is every probability—and in some diseases absolute certainty—that the children will be the same. When one of the parents is healthy and strong, the weakness of the other is to some extent counteracted.

Dr. Holbrook says on this subject; “The health and perfection of the child depend largely upon the health and perfection of the two elements out of which it is formed. If the germ and sperm are rich in protoplasm then we may be quite sure the conditions are favorable to a healthy being. If they are poor in this substance, then there is very little

living matter present, and we may feel almost certain that the child will be born with a poor constitution. How may this be known? It is not an easy matter to get at such knowledge directly, still much may be known indirectly.

“If both parents possess a strong constitution, the germ and sperm will generally be healthy and produce healthy children. If one parent has a strong constitution and the other a weak one, their child will generally be strong or weak as it resembles one or the other parent. If the constitution of either parent is in any way, even temporarily, exhausted during the time of generation, then the child will, if it resembles the exhausted parent, suffer. The temporary exhaustion, however, of a parent with a strong constitution is less likely to do harm than in case of permanent exhaustion which occurs in a weakly person. All this shows the necessity of keeping the health up to the highest standard when children are begotten. Any thing that seriously exhausts one unfits him for the best results of parentage. There is ample evidence to prove this. If children are begotten when the parents are suffering from temporary exhaustion, then they will be born below the standard of health they ought to possess, and it will cost more care and trial to rear them than if begotten when the parents are in high health. A gentleman who has given considerable attention to this subject informs me that he has eight children, and all are healthy except those generated during temporary illness. And their parent, who became pregnant while

suffering from malarial fever; says that the child born then was not half as healthy as her other children begotten when she was in robust health. The apparent reason for this is that the sperm and germ elements which go to make up the embryo are temporarily exhausted then. Sometimes, however, children are born of parents whose constitutions are more or less, injured, and yet they are healthy, but there is no certainty that this will be so. During health nearly all the sperm and germ elements are healthy; during disease and exhaustion only a less number of them are so. If these elements could be examined under the microscope there would be seen the same difference between those from healthy and sickly people as between a person in robust health and a pale, feeble invalid."

Those of my readers who happen to be Hindus will at once perceive how difficult it is for them to make such a selection as advised herein. This can only be remedied by bringing in reforms. That it must be remedied if they desire the race to improve is perfectly evident. The present custom of infant-marriage, or even early marriage on the immediate attainment of puberty, is unphysiological and can only result in a high-death and gradual deterioration of the race. "The great physical degeneracy of the Polish Jews" says Dr. Parker "has been attributed not more to the custom of marrying, generation after generation, within near degrees of kindred, than to the connubial association of very young persons. In many parts of the Continent similar results have been observed to arise from a like

custom; and it may be accepted, as a general rule that no consummation of matrimony ought to take place before each party has arrived at adult age. If it be argued that very early marriages check libertinism, it may be responded with perfect truth that they tend with equal effect to the production of a sickly, suffering, short-lived progeny, who, fortunately for themselves, seldom reach manhood or womanhood and are, in fact, 'not worth rearing.' The best preventive of libertinism is vigilant and judicious training, combined with careful inculcation of the sacred precepts of religion [or rather morality]. Violations of the wholesome laws of Nature in one direction are not to be prevented by the violations of the same rules in another direction; and the effeminate and ferocious character of Louis the Eleventh, of France, is only one of innumerable examples of the effects of the exhaustion of the nervous powers, and the perversion and destruction of some of the most important of the human faculties, consequent on too early congress. The lapse of two thousand years has confirmed the truth of the principle enunciated by the philosopher who declared that precocious marriages oppose a good generation; for in the entire animal kingdom the fruits of the first signal of reproductive instinct are usually imperfect, and have not any well-established form. It is also the same with the human species, and the cause is evident; for precocious marriages procure small and contemptible men.' The wisdom of this has been confirmed by the experience of all ages down to our own."

A preliminary requirement for marriage is self-knowledge, and "a leading and indispensable step in the work of self-knowledge and self-preservation is that of ascertaining, in the first place, upon authority which cannot deceive, that in no part of the organization lurk even the most remote admonitory symptoms of the past, present, or prospective existence of any infirmities by which functional and general vigor can be impaired. In this task of self-examination the memory and conscience, not less than the reason, must be consulted. It will be necessary to institute a rigid review of every habit, whether relinquished or not, or every incident and circumstance which impartial candor can suggest, as bearing in any degree on the point to be elicited; and reference must be made to the faithful counsel of a physician whose practice is chiefly devoted to that particular branch of pathological science more immediately connected with the subject of inquiry."

All men and women must strive to contract a physiological and sanitary marriage. Herein alone can the race be ultimately raised to a higher level than at present.

CHAPTER SEVEN.

The Use and Abuse of Marriage.

THE prime object of marriage, no doubt, is the perpetuation of the species. But this is not the sole object. Marriage has other uses than this. Man is a social animal, and it is only in the married state that his social nature can fully exercise itself. The true happiness of the domestic circle is experienced only by the parent. The joys of home have a far higher significance to him than to any other. To use the words of a writer: "Matrimony gives the opportunity and occasion to improve all the domestic, social and higher faculties of the mind, and of guiding the man and woman to a higher and holier standard of life."

It is, however, a fact to be regretted that marriage is commonly abused by the great majority of people. In my work on *Sexual Science* I have already given some of the evils resulting from the abuse of marriage, together with their painful consequences. "It is a common belief," says Dr. Cowan, "that a man and woman, because they are legally united in marriage, are privileged to the unbridled exercise of sensativeness. This is wrong. Nature, in the exercise of her just laws, recognizes no human enactments, and is as prompt to punish any infringement of her laws in those who are legally married as in those out of the bonds. Excessive indulgence between the

married produces as great and lasting evil effects as in the single man or woman, and is nothing more or less than legalized prostitution." How often do we meet pale, sickly-looking women, in nine cases out of ten, the sufferers from marital excesses. And yet they do not know the cause of their misery. Ignorance! Ignorance, alas in the most important relations of man, is the prime cause of all this suffering. It is the bane of our manhood and womanhood, "Who can say," says Dr. Dixon, as quoted by Mrs. Duffey, "that these excesses are not often followed by those direful diseases, insanity and consumption? The records of our mad-house, and the melancholy deaths by consumption, of the newly-married, bear ample witness to the truth of such assertion. Are they not transmitted to posterity? Look at the frequent mental imbecility and the pallid hue, and attenuated form of the children who are the earlier products of marriage, and see the parents vibrating between life and the grave, until the candid physician, or the terrors of death, teach them to abstain, and nature gathers up her shattered powers, and asserts anew her control of the organism. Should the lesson suffice, and mature age be attained, again look at the offspring. If the first children survive, the last would not seem to be born of the same parents, so different are they in vigor and sprightliness; and in mature life, almost invariably more intellectual."

In marriage purity of life is most essential. And this necessity becomes much more important during

the gestative period. Dr. Nichols speaking of the period of pregnancy and lactation says: "During these periods no woman is naturally fit for amative excitement or indulgence, and, for her own sake and the sake of her child, should never be subjected to it; and every man who truly loves his wife and his children, will most carefully protect them from the excitement, nervous exhaustion, and serious injury which come from such useless and merely sensual intercourse. It often causes abortion and miscarriage. It stamps sensuality upon the nature of the child. It is a drain upon the life of father, mother, and child. A large proportion of the diseases of women and their early decay, and of the premature mortality of children, and the habits or vices which injure or destroy them, are caused by the sensuality and ignorant, thoughtless, or much worse than brutal selfishness of men, who stimulate lust by gluttony, and other sensual excitements, and then sate it in murder."

I am aware that there are many who will think what has been said a difficult thing to practice. This however, appears certain :—Excessive sexual congress at this time tends to injure the mother and child. Is it impossible for men to control their passions? To use the words of Dr. Perrin as given by Dr. Holbrook; "But suppose men were trained to believe that such indulgence is wrong, injurious to others and to themselves, would their amiability and chastity require to be purchased by a momentary pleasure? Would they not rather learn to subdue and rule

this otherwise imperious passion? If Newton, Kant, Fontanelle and Beethoven could live their many honored years with no indulgence of passion surely other men might abstain without injury.

“The ungoverned passion of man is prolific of evil, and like producing like, the father who has never learned self-control may give his son not only form and feature, but the germ of the same fierce, clamorous desire, which in its full development will prove a heritage of woe to that son and others. That which polite language veils under the designation, social evil, and which desolates so many happy homes, and brings its quick, black harvest of misery, remorse, disease and death, chiefly lives because man does not know aright, does not duly reverence and honor woman, and keep in subjection that which may become one of the monster passions in his heart, and is thus continued from generation to generation.”

Let intercourse at this time be as seldom as possible.

CHAPTER EIGHT.

Age in Parentage.

THE question of age in parentage is an important one. What are the influences of the different ages of parents upon their children? At what ages do parents endow the best physical and mental qualities upon their children? Do long or short-lived parents affect their children in any way? These are questions which claim one's attention and which deserve careful consideration.

There can be no doubt that immature parentage is most unwise. The qualities transmitted to the offspring are imperfect. Whereas the children of maturer parents are better endowed. If we look back at some of the ancient races among whom parentage was postponed till about the age of twenty-two or twenty-three, we find this truth clearly illustrated. "The ancient Germans did not marry until the twenty-fifth year, previous to which they observed the most rigid chastity, and in consequence of which their offspring acquired a size and strength that excited the astonishment of Europe. Common sense should indicate that a giddy youth, at the age of puberty, with the down on his chin, cannot communicate a perfect vitality; or that a girl, at puberty, with the disorders of pregnancy, and the fatigue of labor and suckling cannot develop other than sickly puny offspring." Among the Spartans the immature were not per-

mitted to marry. This combined with other wise conditions made them the best specimens of men that have ever lived. It is a well-known fact that the children of immature parents are weak and sickly. Their frame seems to be deficient of the sinewy vigor that is stamped upon the offspring born in later years. The glow of health is generally found wanting and there are few prospects of attaining old age.

The best period for parentage appears to be the prime of life. Dr. Trall tells us "that the children begotten by parents in maturer life—from thirty to forty years of age—(other circumstances being equal) are more moral and intellectual than those begotten ten or fifteen years earlier (who are more passionate and selfish), is a proposition well sustained by statistics and logic." Another writer says: "The best age for parentage is also a subject of interest. It is a curious fact that the largest number of imbecile children are born of very young or very old parents; that is of those whose bodies and minds are not yet matured, or of those who are worn out and exhausted in their physiological capital. It is also equally true that the most capable children are born of parents in the prime of life, when the physical and intellectual powers are at their best. Francis Galton, in his valuable work on 'Englishmen of Science, their Nature and Nurture,' has given the following facts bearing on this point. Out of one hundred cases of scientific men who had attained high distinction, none had fathers and only two had mothers, under twenty years of age. One

had a father who was twenty, and twenty had mothers of this age. Fifteen had fathers and twenty-six had mothers aged twenty-five. There were thirty-four who had fathers and mothers aged thirty, there were twenty-two who had fathers and twelve who had mothers aged forty. There were seven who had fathers and one who had a mother aged forty-five. Four had fathers who had passed their fiftieth year.

“Putting these facts together, viz: First, older sons appear nearly twice as often as younger ones; Second, as regards intermediate children, the older and the younger boys of the family contribute equally; Third, that only sons are as common as oldest sons, and we must conclude from this that the age of parents within the limits with which we have to deal has little influence on the nature of the child, consequently that the older sons have on the whole decided advantage of nurture over younger ones. They are more likely to become possessed of independent means, and therefore able to follow the pursuits that have most attractions to their taste. They are treated more as tenants by their parents, and have earlier responsibility, and by that usage is developed independence of character. Probably also the first born child of the families not well to do in the world would generally have more attention in his infancy, more breathing space and better nourishment, than his younger brothers and sisters in their several turns. An unusual number of the mothers of the scientific men were between thirty and thirty-four at their

birth. This is a very suitable age according to Aristotle, and undoubtedly older than what Dr. Duncan's statistics in his work on 'Fertility' recognize. According to this, the most favorable period for the survival of mother and child, and probably the best in every sense is when she is twenty to twenty-five."

Mr. O. S. Fowler has collected some instances which appear to go in direct contradiction to what has already been said. Here they are :

"Franklin was the youngest child of the youngest child for five successive generations, and on his mother's side, from whom, more than from his father, he inherited his talents. He was the fifteenth child of his father and eighth of his mother.

"Benj. Johnson was born when his father was 70, and mother 42.

"Pitt, Fox, and Burke, were each the youngest child of their families.

"Daniel Webster was the youngest by a second marriage, born when his father was 50 and mother 32.

"Lord Bacon was the youngest by a second marriage, born when his father was 50 and mother 32.

"Benjamin West was the tenth child of his parents.

"Washington's mother was 28 at his birth, and father much older, and Thomas Campbell's father over 70 at his birth.

Sir Wm. Jones's father was 66 when this intellectual prodigy first saw the light.

"Doddridge was the twentieth child, by one father and mother, and his mother's mother was very young when her father died, aged 62, which would make his

grandfather above 50 when his mother was born. His father was at least 43 when his son was born.

"Judge Story's mother was about 44 at his birth. Alexander Hamilton was the youngest son by a second marriage. E. Lewis's mother was 33 at his birth.

"Baron Cuvier's father was 50 at his marriage, and of course still older at the birth of his illustrious son.

"All history abounds in similar facts. Nor are there many exceptions. Where is the distinguished man, born before both his parents had arrived at full maturity—say twenty-five or over? Let the reader subject this doctrine to the rigid ordeal of observation, and the more he investigates, the more he will be convinced that the *older the parent, the less the animal and more moral and intellectual the offspring.*

"Yet this law is modified by this condition, that in case the health of one or both parents *declines* as their family increases, the *eldest* children will be the smartest; because a powerful physiology is indispensable to intellectuality and morality; and when that wanes in parents, it leaves their younger children less vigorous; and hence less highly endowed. This exception is especially observable where the health of the *mother* declines as family multiplies. The reason is too obvious to require comment; yet this does not invalidate the law involved.

"A similar exception and reason occur in case one of the parents is in the decline of life. When both parents are about alike in point of age, nature ordains that they shall cease bearing just as soon as they begin to decline, and even before; for Amative-

ness wanes before any other power of body or mind, or rather takes on a higher and purer tone. Yet where one parent is younger than the other, and this faculty expand beyond what it would be if the parties were of the same age, it may continue to beget offspring after both the mental and physical powers of one begin to wane, which would cause the youngest children to be the poorest. Other kindred exceptions may possibly occur; that is, other laws may sometimes slightly modify the action of this law; yet it is obviously a general ordinance of nature that the mature are born of the mature, and the green of the green, as well as the strong of the strong, and the weak of the weak; although unripe seeds never reproduce."

Mr. Havelock Ellis, in a work entitled "The Criminal" has collected some interesting statistics on this subject which will not be out of place here. He says: "Marro has made some interesting investigations into the ages of the father at the period of conception of criminals, as compared with ordinary persons and with the insane. He divided the father into three groups, according to age at conception; the first included those in the period of immaturity, which he reckoned as below 25 years of age; the second was the period of maturity from 26 to 40; the third was 41 onwards, the period of decadence. It will be seen [from the diagram given] that the largest proportion of immature parents is among the class of thieves, although among the insane the proportion is still

larger. More remarkable is the abnormally large proportion of criminals with parents belonging to the period of decadence. It is most marked among the murderers, 52·9 per cent. of whose fathers had passed the period of maturity; but it is very large also, exceeding the insane among those convicted of assault and wounding and among sharpers. Sexual offenders have the largest proportion of mature fathers, the smallest of youthful fathers. Suspecting that among idiots a very large proportion of elderly fathers would be found, I applied to Dr. Langdon Down, who has kindly gone through the notes of one thousand cases, and confirmed the suspicion. He finds that in 23 per cent. cases there has been a disparity of age of more than ten years at the birth of the idiot child, the father in nearly every case being the elder, and that in many cases this disparity has reached more than 25 years. It appears, then, Dr. Down adds that the disparity of age is a factor in the production of idiocy."

Mr. Ellis futhermore says: "It is interesting to compare these results with those of Korosi, Director of the Hungarian Statistical Bureau, on the ordinary population. He has investigated 24,000 cases, and found that the children of fathers below 20 are of feeble constitution; that fathers aged from 25 to 40 produce the strongest children, and that above 40 fathers tend to beget weak children. The most healthy children have a mother below the age of 35; the children born between 35 and 40 are 8 per cent. weaker; after 40, 10 per cent. weaker.

The children born of old fathers and young mothers, it should, however, be added, are generally of strong constitution. If the parents are of the same age the children are less robust."

Of course there are other considerations to be taken into account in the above statement; but after all that has been said I think the period of maturity *i.e.*, between about 25 and 40, is the best time for procreation. The instances given by Mr. Fowler, I believe to be exceptions. Indeed, he himself admits that *health* is the important point, and that when there is a decline the offspring must necessarily suffer. And I think it will be generally admitted that after forty the constitution begins to weaken. In individual cases this may not be so, but I believe the rule holds good with the majority.

There is another point, *viz.*, the relative ages of the parents. A writer who has carefully studied this question says: "In order, therefore, that each parent shall contribute most naturally there must be a proper adaptation as regards age; and in this respect the wife should be the younger. The difference should not be less than one year nor more than seven or eight; probably from three to six years' difference in age would be best. The most healthy and intellectual children are born of mothers between 25 and 35 years, and of fathers between 30 and 40 years of age. If the father is very old and the mother young he does not contribute to the moulding of the frame of the child, and in giving it energy and character; but the mother does this, and rarely would a child born of such

a union be well developed physically, or possess a harmonious intellectual nature."

I think enough has been said on the question of age to make the matter clear to the reader.

CHAPTER NINE.

Hereditary Transmission.

WE have come to the consideration of a very important point relating to the question of marriage and parentage, viz., that of heredity. By heredity is meant the fact that man inherits from his ancestors the peculiarities, defects, diseases, temperaments, etc., that exist in them. The more recent progenitors it will be seen have, of course, the greatest share in the formation of the offspring, and hence the peculiarities, features, etc. of the parents are more easily traced in them. But it must not be imagined that these qualities are transmitted only from the parents. The grand-parents and even still more remote ancestors have also their share, certainly in a decreasing ratio. It should also be noted that when peculiarities existing in the children cannot be easily traced in their ancestors it should not be supposed that they have not existed in them. Qualities are frequently modified in transmission, and on careful investigation it will be

found that the constituents have in some form or other existed in the forefathers. "All the children of a family will," says a writer, "as a general rule, derive portions of their bodily and mental constitution from both parents, although some will bear a greater resemblance in stature, features, walk, gesture, colour of the hair and of the eyes, to the father, and others to the mother. It is rare, however, to meet with any instance in which some distinctive characteristics which have been handed down from both parents cannot be traced. The influence of more remote progenitors on the bodily and intellectual constitution of the offspring is manifested by the resemblances which make up what is called Atavism, a term which is thus explained by Dr. Elam: "A man does not inherit, for example, all the characteristics of either his father or his mother, and of those which are transmitted to him only some are developed, whilst others remain latent in him, although they may, perhaps be developed in a brother or sister. His son may, however, inherit from him the same total of active and dormant peculiarities, but with this difference, that during the son's progress to maturity, some of those characteristics which have remained latent in the father through life, become fully developed in the child, so that he grows to bear a stronger resemblance to a grand-parent, or some other relative, as an uncle or aunt, than to his father or mother. This inheritance of a quality which has apparently skipped a generation is called Atavism."

The force of heredity is clearly seen in the persistence of certain qualities even for ages. "The fact that

physical, mental, and moral qualities," says Dr. Nichols, "are hereditary is shown on the large scale in the persistent characteristics of races and nations. The Jewish and Negro types as they exist to-day are to be seen engraven or painted on the monuments of Nineveh and Egypt. The Chinese and Japanese have had the same characteristics for thousands of years. The descendants of the ancient Greeks and Romans may still be recognised in Greece and Italy. We see in old English families the same form of nose coming down through galleries of family portraits; and we have everywhere inherited peculiarities of form, feature, and complexion, intellect, disposition, even little tricks of manner, habits, eccentricities, idiosyncracies, and diseases. It is notorious that the tendency to gout, to consumption, or to insanity exists in certain families, and lasts for generations. The peculiar features of the Jewish physiognomy are not more marked than certain traits of character, as indisposition to agriculture, fondness of trade and finance, and the desire and ability to 'make money.' These traits have grown out of their conditions for many centuries. The peculiarities of the Saxon, Celtic, Scandinavian, and Slavonic races are handed down from parents to children. Climates, conditions and crossing of races modify these characteristics of race as we see to-day in América, or even in Australia; but the law of hereditary transmission remains one of the most potent of all the influences that mould and govern our humanity."

The potency of the laws of heredity is so great that

those who have not paid any attention to the subject will probably be surprised at the facts that the following pages will disclose.

We have a large collection of facts illustrating the operation of these laws, and a few of these I shall give.

"The resemblance of children to their parents," says a writer, "and all the phenomena of hereditary transmission of qualities, prove that both parents are concerned in the production of every part.

"We have, then, two objects here of microscopic minuteness. One is the germinal point in the female ovum; the other is the zoosperm, or some portion of it. In each of these minute organizations is comprised the elements of a glorious. . . . being. Each contains, moreover, the rudiments of the very form and qualities of that being, physical, moral, and intellectual. There, in that point of matter, that pellucid cell, we have the shape and air, the talents and genius, the honesty or roguery, the pride or humility, the benevolence or selfishness of the future man. We have what determines the form of his head and hands, the contour of his nose and chin, the colour of his eyes and hair. Moreover, this spermatie animalcule, or this cell germ, has all hereditary idiosyncrasies and diseases, gout, scrofula, venereal taint, or insanity.

"We can scarcely conceive of this, yet we must admit it. All the grand and energetic qualities that made a Cæsar or a Napoleon—all that can be fairly attributed to blood and birth, to hereditary influences must have been contained in one or both these atoms." Mr. Darwin, in his "Variation of Animals

and Plants" gives many instances of hereditary transmission. He says: "Gait, gestures, voice, and general bearing are all inherited, as the illustrious Hunter and Sir A. Carlisle have insisted. My father communicated to me two or three striking instances, in one of which a man died during the early infancy of his son, and my father, who did not see his son until grown up and out of health, declared that it seemed to him as if his old friend had risen from the grave, with all his highly peculiar habits and manners. Peculiar manners pass into tricks, and several instances could be given of their inheritances; as in the case, often quoted, of the father who generally slept on his back, with his right leg crossed over the left, and whose daughter whilst an infant in the cradle, followed exactly the same habit, though an attempt was made to cure her. I will give one instance which has fallen under my own observation, and which is curious from being a trick associated with a peculiar state of mind, namely, pleasurable emotion. A boy had the singular habit when pleased of rapidly moving his fingers parallel to each other, and, when much excited, of raising both hands, with the fingers still moving, to the sides of his face on a level with the eyes; this boy, when almost an old man, could still hardly resist this trick when much pleased, but from its absurdity concealed it. He had eight children. Of these, a girl, when pleased, at the age of four and a half years, moved her fingers in exactly the same way, and what is still odder, when much excited, she raised both her hands, with her fingers still moving, to the sides of her

face, in exactly the same manner as her father had done, and sometimes even still continued to do when alone. I never heard any one excepting this one man, and his little daughter who had this strange habit; and certainly imitation was in this instance out of the question."

The instance of Lambert, "the porcupine-man," is pretty well known. His skin was covered with warty projections which were moulted periodically. His six sons and two grandsons were similarly affected.

But putting these aside as, perhaps, exceptional cases, we will examine some other aspects of this question

Qualities that are Inherited.—On observation we find that diseases are often hereditary. So likewise are physical qualities. Deformities, appetites, longevity, or the reverse; intellectual faculties, etc., are commonly transmitted. Another peculiarity is that transmission sometimes remains in the sex, *i. e.*, fathers often transmit certain qualities to boys and not to girls, and *vice versa*. But this is not always the case, as there are numberless instances in which the children of both sexes have inherited certain qualities from one of the parents.

I will now give some instances illustrating the law of heredity.

1. **Diseases.**—Dr. Holbrook gives the following as the list of diseases that are transmitted: insanity, gout, syphilis, consumption, scrofula, dyspepsia, emphysema of the lungs, cancer, rheumatism, and other similar diseases. In the chapter on "Health

in Marriage" I have given some instances of the frightful effects of inherited disease.

Mr. O. S. Fowler, in his work on "Hereditary Descent," has collected a large number of facts illustrating the action of these laws and from it I take the following:

The celebrated Dr. Louis, of France, has discovered tubercles in the lungs of infants, at birth, both of whose parents were consumptive. A father in Beverley, Massachusetts, buried a wife and ten children—all victims to this fell destroyer. From Lugol he quotes ; "Twelve years since, I treated the only son of a lady who had eleven children. This patient, nineteen years old, had a white swelling of the right foot. His mother died of a pulmonary complaint, a few years previous. . . . This girl was an only child, having lost an elder sister, who died when thirteen years old covered with abscesses after an attack of the variola ; a brother with hydrocephalus, who died when two years and a half old, and another brother, who died at the age of eighteen months. Her paternal uncle had eight children, six of whom had died already. Only two remained, one of whom was affected with tubercles, and was emaciated ; the other was very delicate."

Again: "The father of this young man—a scrofulous subject—had six children by a first marriage all were tainted by scrofula. He had six children by a second wife ; all were exempt from this malady.

"I know a robust man who married two sisters, both of whom had pulmonary tubercles ; he had

scrofulous children by each marriage. By the first wife he had two, one a boy, who died when three years old, of disease of the mesenteric glands, and the other a girl, who died when twelve years old, of rachitis, and pulmonary tubercles. He had three children by his second wife, who died of consumption—two of them at a very early age, whilst the third, when four years old was so weak as still to require nursing.

"Ccondert, a patient at the hospital, St. Louis, in 1829, was affected with several severe varieties of scrofulous diseases. The father of this young man had four children by his first wife all of whom were healthy, and three by his second, all of whom had scrofula; our patient was one of them. The second wife had been married before, and had four children by her first husband, two of whom had pulmonary tubercles.

"Finally, I have seen the case of a man who married three times and had scrofulous children only by his second wife. He had three children by this marriage, a boy, who entered the hospital St. Louis, and two girls; one of whom died when ten years old, of a white swelling of the knee; the other had tubercles in the neck in infancy, but enjoyed good health when forty years old. The man's children by his first and third wives were healthy.

"In May, 1837, Delpech died at the hospital St. Louis with tubercles, leaving four young children, all of whom died tuberculous in less than three months after their father; the eldest was less than

seven years old. In many of these cases, the third generation never sees the light; the mothers most generally miscarry, and some never bear a full-grown child."

On the transmission of insanity we have the following: In 1846 the report of the New York lunatic asylum said: "That a predisposition to insanity is very often transmitted, is a fact well established. Thus, of 844 patients who have been in the asylum, viz. 431 men and 413 women, 244 were known to have insane relatives. That many of the others were thus predisposed, we do not doubt, but we were not able to learn anything respecting their relatives; 104 were known to have insane parents, viz., 58 men and 46 women.

"But a predisposition to insanity is also transmitted from parents, who though not actually insane are remarkable for violent and ungovernable temper, eccentricity, wanderings of the imagination or weakness of mind. Mothers, in whom the nervous system predominates, who are prone to hysteria, and who have suffered much from affections of the nervous system, are very apt to transmit a tendency to similar diseases to their offspring, and sometimes to insanity; especially if they have, during pregnancy, experienced violent emotions such as terror and extreme anxiety of mind."

From the same work I take the following: Mrs. Kitteridge died of a malignant cancer, after it had eaten into her breast and vitals and caused her to suffer intensely. One of her sons died of the same

disease, and two of his daughters, when about two years old, each had a cancer on the face. One of his brother's daughters had a malignant cancer on the face. She resembles her uncle; and he resembled his mother in complexion, stature, looks, etc.

2. **Physical Qualities.**—The transmission of physical qualities is daily noticeable by every one and hardly needs illustrating in these pages.

3. **Deformities.**—There are many instances in which such deformities as the possession of an extra finger or toe has been inherited. Sometimes we find malformations such as crooked fingers or toes, or other defects inherited. Of course, these deformities are not always hereditary, but sometimes they are transmitted to the offspring.

4. **Propensities and Appetites.**—There are many instances illustrating the inheritance of certain propensities and appetites. Take the case of the monster Nero. "Caligula, whose atrocities knew no parallel except in Nero's, was his uncle, and Agrippina, most violent in her hatred and revenge, and who plotted and perpetrated the death of her other children in order to place Nero on the throne, was his mother! His father Domitius Ænobarbus, was extravagant, impetuous, proud, revengeful, violent and cruel. His maternal grandfather, Agrippina, was violent and implacable, and exceedingly ambitious, and her mother Julia—Nero's great-grandmother on his mother's side, from whom he inherited most of his vices—was the daughter of Augustus Cæsar. She was a dissolute, sensual, and abandoned

woman." Nero apparently inherited all the above qualities.

There appears to be a tendency in certain families to bear twins, or triplets. Mr. Fowler gives from Dr. Kimball, the following: "The sister of a man named Boyer, living in B—ville, had twins twice. One of Boyer's sisters married a Mr. Flagg, and died in her first accouchement, being delivered of one living twin before she died, the other remaining unborn. A son of Boyer—and this principle descends in both the male and female line—married a Miss Hughes, who, after having four or five single births, was delivered of three children at one birth. Hughes, a brother of this last Boyer's sister, who, after having three or four single births in as many years, had twins, on account of which Hughes left her, and lived clandestinely with another woman, by whom he soon after had three children at one birth.

"Blundell says that a lady, related to one of his pupils, had four children at one birth, and that three of the sisters of this prolific woman had either twins or triplets. Dr. K. also states, that having twins descends into his own family, and mentions some other cases."

We also find the appetite for drink inherited. But I intend to deal with this in the next chapter. Other propensities and appetites are also frequently transmitted.

5. Longevity and the Reverse.—Longevity appears to be transmitted. On this we have a large collection of illustrative facts. "Six Allens, whose parents died at

87 and 92, reached the average age of 84 ; and their ten nephews died at 67, 80, 80, 82, 84, 93, 94, 95, 96, 96, averaging, adding their over months, 88, those exceeding 90 averaging 95 John Alden, the first to leap on Plymouth Rock, died at 90, one of his descendants preached 59 years, and died at 92, a grandson at 103, and his descendants 90, 80, 80, 79, 80, 75, 81, 80, 80, 70, 84, 91, 80, 80, 80, 81, 70, 83, 90, 80, 80, 84, 72, 98, 93, (who had *generations alive at once*), 73, 82, 79, 81, 79, 70, 91, 90, 70, 92, 92. Benjamin Franklin's father died at 89, mother at 85, himself at 84, and son at 82, and I saw a granddaughter very old. Walter Falger his grandnephew, died at 85. Daniel Webster's great-grandfather was 83, grandfather 83, his father died aged, and he himself over 70, and twenty years sooner than he need to." Many more instances could be easily given, but, I think, these will suffice.

The children of short-lived parents have a tendency to short lives. Of course, accidents are not to be taken into consideration.

6. **Intellectual Faculties.**—I think it will be generally admitted that intelligent parents have intelligent children. We have many illustrations of the inheritance of these faculties, *e. g.* that of Lord Bacon whose father and mother were both most intellectual persons. In the family of Franklin we have several examples. The Pitts, Mills, Darwins furnish other instances.

7. **Transmission in the Sex.**—It has been noticed that transmission often remains in the sex. As Mr.

Darwin says: "New characters often appear in one sex, and are afterwards transmitted to the same sex, either exclusively or in a much greater degree than to the other." Mr. Darwin gives, from the collections of Dr. P. Lucas, Mr. Sedgwick and others, many illustrations of this sexual inheritance. In the family of Lambert, for instance, the horn-like projections were inherited by the male offspring only.

"On the other hand," says Darwin, "mothers have transmitted, during several generations, to their daughters alone, supernumerary and deficient digits, color-blindness, and other peculiarities. So that we see that the very same peculiarity may become attached to either sex, and be long inherited by that sex alone; but the attachment in certain cases is much more frequent to one than the other sex. The same peculiarities also may be promiscuously transmitted to either sex. Dr. Lucas gives other cases, showing that the male occasionally transmits his peculiarities to his daughters alone, and the mother to her sons alone; but even in this case we see that inheritance is to a certain extent, though inversely, regulated by sex. Dr. Lucas, after weighing the whole evidence, comes to the conclusion that every peculiarity according to the sex in which it first appears, tends to be transmitted in a greater or lesser degree to that sex." Dr. Holbrook gives the following from Darwin and others: "Dr. Earle gives a family and their relations, of sixty-one persons, of whom nine-sixteenths of the males and only one-fifteenth of the females were affected with color-blindness, the inheritance being

through the male; and another case where a female transmitted the same defect of sight through five generations to females only. Dr. Henry Stewart relates a case of sick-headache being transmitted to all the sons of a family by the father, but to none of the daughters. Dr. Fuchs relates the case of a father and his three sons with dipsomania, but the only daughter escaped." "The same law holds good in regard to the transmission of intellectual traits. Francis Galton, in his 'Hereditary Genius,' has given the results of his studies, and while they relate to only one sex, they are exceedingly interesting. He contrasts the male and female power of transmitting intellectual ability, and finds that in each one hundred cases of very distinguished men seventy have had fathers of ability, and only thirty mothers. To be a little more explicit: in the cases of eminent judges, the ratio was as 74 to 26; among statesmen, 64 to 36; among commanders, 68 to 32; among literary men, 74 to 26; among men of science, 71 to 29; among poets, 94 to 6; among artists, 85 to 15; among divines 27 to 73. Mr. Galton chose for his comparisons one thousand of the most illustrious men of all ages." Dr. Holbrook commenting on this says: "Mr. Galton's comparisons cover only one-half of the subject. He was simply trying to find out if distinguished men received their talents mainly from father or mother. Had he investigated the other side of the subject, to see if distinguished women received their talent from their fathers or mothers, he would, according to our view, have had his figures completely re-

versed. He would have found that women of talent received their genius more frequently from mothers than from their fathers. This seems to be opposed to the common opinion that great men have remarkable mothers, but, after all, if the mother have not a reasonably sound constitution she will not be able to bring forth healthy sons, or great ones, no matter how much ability the father may have."

Another peculiarity in heredity is that inheritance often shows itself at corresponding periods of life. Many eminent medical authorities maintained this and Dr. Prosper Lucas has collected a large number of facts.

I have detained the reader at some length on this subject, but as it is an important one I do not think it necessary to apologize.

One more point. A man may be fortunate enough in possessing a sound and vigorous constitution, and may live to an old age, but may injure the principle of longevity in his children. Similarly he may pass on to his offspring a sound frame, and a long life, which he may subsequently destroy in himself.

CHAPTER TEN.

Alcoholism in Parentage.

IN this chapter we are going to see the fearful effects of alcohol upon offspring. The effects of alcohol upon the drunkard are too well known to require description. How it wrecks his constitution and brutalizes his nobler self, has been noticed probably by all. How can such a man be the parent of healthy children? And yet how many such begot offspring without any concern as to what they are doing.

I am not going to enter into a long and tedious sermon upon the subject of drink. All I shall do is to present some cold facts that must be faced if humanity is to improve.

The Children of Drunkards.—It is a fact beyond doubt that the children of drunkards have a hereditary predisposition to drink. Says a Medical writer: "The victims of an inherited appetite for alcohol are far more numerous amongst us than is generally supposed, simply because, in almost every instance, the unfortunate heir of this vice tries to baffle all inquiries which would stamp the brand of drunkenness upon either of his parents. Darwin declares that it is remarkable that all the human diseases arising from indulgence in spirituous or fermented liquors are liable to become

hereditary, even to the third generation, gradually increasing, if the cause be continuous, until the family becomes extinct. There are nations or large communities with whom this fearful tendency to drink is an inheritance, to the utter perversion of their own character. The average condition of each generation in a family of hereditary drunkards, would be represented by a downward sliding scale commencing with simple indulgence in intoxicating liquors, and descending through the stages of frequent attacks of mania-a-potu, and insanity or imbecility, along the road to the extinction of the unfit, until, the race is blotted from existence. During the interval between the first and last generation, the successive inheritors of this terrible disease are divided up between the lunatic and inebriate asylums, the prisons, and the outside world. Some few manage to hold a position in business, or even in professional life; but all require constant care to prevent them from becoming lunatics, imbeciles or homicides."

Freely Indulging in Drink.—We have a large collection of facts to prove that parents who indulge too freely in drink transmit to their children an appetite for liquor that often proves their utter ruin. Such parents also often transmit to their children diseases acquired through alcohol. Alcoholic phthisis or alcoholic rheumatism and alcoholic contracted kidney, according to a medical writer are often imprinted on the child.

The injurious effects of alcohol are so great that

even when one of the parents is sober, the child generally is born a weak, miserable thing. And in later life, if it lives, bears the marks of its parent's dissipation.

Dr. Holbrook tells us that "Alcoholic nervous and mental diseases are also handed down. Hereditary alcoholic epilepsy, for example, is by no means uncommon. Defective nerve power, enfeebled will, and a debilitated *morale*, form a favorite legacy from thoughtless inebriates to their helpless issue. The nerves of the dipsomaniac are shattered, while the bodily strength is undermined. Some of the circle, generally the daughters, may be nervous and hysterical; others, generally the sons, are apt to be feeble and eccentric, and to fall into insanity when any emergency calls for the display of unusual brain power. In one household, with a drunken father, two girls were hysterical, and a third was imbecile; of the sons, the eldest was an epileptic, the second died suddenly of alcoholic apoplexy, and the third was an idiot. In another family, burdened with the hereditary drink curse, the eldest daughter committed suicide, the second lost her reason and become quite demented, and the youngest was the incarnation of hysteria. The elder son killed himself by poison through drink, and the younger is an apparently confirmed sot.

"The healthfulness and intellectual vigor of children born while the parents were temperate contrasts with the sickliness and mental feebleness of brothers and sisters born after the parent or parents become intemperate. In one case, there were first a son and

daughter, both excellent specimens, mentally and physically, of vigorous humanity. After the birth of the daughter the father fell into habits of dissipation, and became an habitual drunkard. He had four children after his declension into insobriety. Of these, one was defective in mind, and the remainder were complete idiots." He furthermore says, and this should be especially noted: "All the evil resulting from hereditary alcoholism may be transmitted by parents who have never been noted for their drunkenness. Long-continued habitual excessive indulgence in intoxicating drinks, to an extent far short of pronounced intoxication, is not only sufficient to originate and hand down the morbid tendency, but is much more likely to do so than even oft-repeated drunken outbreaks with intervals of perfect sobriety between."

Idiotic Children.—It not unfrequently happens that if children are conceived when the parents or even one parent is intoxicated, they are born idiots. "Dr. Elam states in his elaborate work entitled 'Physicians' Problems,' that on the removal of the duty on spirits in Norway, the increased consumption of liquor added 50 per cent. to the insanity of the country and 150 per cent. to the insanity of the congenital idiocy. Dr. Launurieu, at the head of an institution for mental diseases, attributes a large majority of the cases of idiocy which have come under his observation to intoxication and intemperance on the part of parents. Dr. Buez states that the miners of Westphalia are forced by circumstances to live during a large part of the time away from their wives; but they return to them on all holi-

days, when they get drunk, and in this condition generate children which in an unusual numbers of cases are idiotic. Dr. Delasianbe informs us that during a period of ten years when the vine disease prevailed in Careme, in France, and spirituous drinks were scarce and too expensive for the poor, that there was a sensible diminution of the number of idiots born. Dr. S. W. Howe found that out of 359 cases of idiots, 99 were the children of notorious drunkards. Dr. Dedmeaux traced with the greatest care the history of 36 epileptics, and found that 5 where conceived while the parents were drunk. He observed two cases of paralysis in the same family, and found the subjects were conceived when the father was intoxicated. In another family a young man tainted with insanity and an idiotic boy were found to have been conceived under the same painful circumstances. These are only a few of the many instances which might be given; it is too sad a subject to dwell upon."

Maniacs and Murderers.—But this is not all. The worst is yet to be told. Few understand the fearful consequences of their actions when they give life to offspring with this accursed taint in their systems. In Vol. VI. No. 1. of the *Arena*, Mr. B. O. Flower writing on the "Ishmaelites of Civilization," says: "It is calling into life a generation of maniacs and murderers, who come into the world predestined to curse society. This fact was recently impressively emphasized by Hugues Le Roux in a thoughtful paper on 'Phases of Crime in Paris,' in which he cites the eminent Dr. Paul Garnier, chief medical officer of the

prefecture of police, as authority for the statement that in 'Paris, during the past sixteen years, lunacy has increased thirty per cent.' Here is an appalling statement, and the author continues:—

'The progress of alcoholic insanity has been so rapid that the evil is now twice as prevalent as it was fifteen years ago. Almost a third of the lunacy cases observed at the Depot Infirmary are due to this disease. Every day it declares itself more violently, and with a more marked homicidal tendency. The accomplice of two thirds of the crimes committed, upon whom the criminals themselves throw the responsibility of their evil deeds, is alcohol. *It visits upon the child the sins of the father*, and engenders in the following generation homicidal instincts. Since I have frequented the haunts of misery and vice in Paris, I have observed gutter children by the hundred who are only waiting their opportunity to become assassins—the children of drunkards. Moreover, there is a terrible flaw in these young wretches—a flaw which doctors do not observe, but which the psychologist sees clearly and notes with apprehension—the absence of affectionate emotions; and as a matter of fact, if these criminals are neither *anesthetiques* nor lunatics, their characteristics are insensibility and pitilessness.' The terrible influence of liquor," continues Mr. Flower. "upon the civilization of to-morrow is further emphasized by this author in the following words; 'A few months ago I was present in Dr. Garnier's consulting-room watching the prisoners from the depot filing past. We were informed that a child had

been brought by its parents to be examined. These people were shown in; they belonged to the respectable working class, and were quiet and well mannered. The man was the driver of a dray belonging to one of the railway stations, and had all the appearance of a stalwart workingman. The boy was barely six years old; he had an intelligent, rather pretty face, and was neatly dressed. 'See here, Monsieur le Docteur,' said the father, 'we have brought you our boy! he alarms us. He is no fool; he begins to read; they are satisfied with him at his school; but we cannot help thinking he must be insane, for he wants to murder his little brother, a child of two years old. The other day he nearly succeeded in doing so. I arrived just in time to snatch my razor from his hands.' The boy stood listening with indifference and without hanging his head. The doctor drew the child kindly towards him, and inquired, 'Is it true that you wish to hurt your little brother?' With perfect composure the little one replied: 'I will kill him; yes, yes, I will kill him!' The doctor glanced at the father, and asked in a low voice, 'Do you drink?' The wife exclaimed indignantly: 'He, sir! Why, he never enters a public-house, and has never come home drunk.' They were quite sincere. Nevertheless, the doctor said, 'Stretch out your arm.' The man obeyed: his hand trembled. Had these people told lies, then, in stating that the man had never come home the worse for drink? No; but all through the day wherever he had called to leave a package, the people of the house had given him something to drink for his trouble

He had become a drunkard without knowing it, and the poison that had entered his blood was at this moment filling the head of his little child with the dreams of an assassin.' "

Alcoholism and Crime.—One more important passage on this subject: "Alcoholism in either of the parents" says Mr. Havelock Ellis, in his work on *The Criminal*, "is one of the most fruitful causes of crime in the child There is to-day no doubt whatever that chronic alcoholism as well as temporary intoxication at the time of conception modifies profoundly the brain and nervous system of both parent and offspring. Some of the most characteristic cases of instinctive criminality are solely or chiefly due to alcoholism in one of the parents. When insanity and alcoholism are combined in parents, a rich and awful legacy of degeneration is left to the offspring. Thus, one among many instances, Morel quotes a case in which the father was alcoholic, the mother insane, and of the five children one committed suicide, two became convicts, one daughter was mad, and another semi-imbecile. Carefully-drawn statistics of the 4000 criminals who have passed through Elmira, New York, show drunkenness clearly existing in the parents in 38.7 per cent., probably in 11.1 per cent. more. Out of seventy-one criminals whose ancestry Rissi was able to trace, in twenty the father was a drunkard, in eleven the mother. Marro found that on an average 41 per cent. of the criminals he examined had a drunken parent, as against 16 per cent for normal persons.

"Nor is it necessary that alcoholism should be carried so far as to produce great obvious injury to the parent. The action of the poison may be slow and carried on from generation to generation. The fathers eat sour grapes; the children's teeth are set on edge.'

The last paragraph should be noted by all. What a terrible legacy do we at times bequeath to our children! No doubt a great deal of this misery is owing to the gross ignorance of those who enter into the marriage relation without the necessary knowledge. But what comfort is there in knowing that we are the causes of the misery of our dear ones.

Let me just say one more word to married women. If you are so placed that there is a likelihood of your children inheriting the taint of alcohol, do not bear any, at least until such time as circumstances change. It is better not to have children, than to have them cursed with alcoholic poison.

CHAPTER ELEVEN.

Consanguineous Marriages.

THE question whether it is safe to marry one's blood-relations, is one that demands some consideration in a volume like the present. Like all other questions it has two sides, and it has found supporters on

both sides. There are writers who have strongly condemned marriages between cousins and other blood-relations, urging that the offspring of such marriages are frequently born deaf, dumb, blind, or physically or mentally deteriorated in some way or other. There are others who mention instances the reverse of these. But, on the whole, there can be little doubt that such marriages are injurious, and I shall proceed to prove the point.

Intermarriages.—In his work on “Hereditary Descent,” Mr. Fowler says; though the correctness of this general law, that offspring inherit the mental and physical characteristics of their parents is unquestionable, yet it is modified by several sub-laws, or other hereditary principles, one of which is, that the children of near relatives either fall far below their parentage, or else are mal-formed or idiotic. That all kind of domestic animals are improved by *crossing the breed*, but deteriorated by ‘breeding in and in,’ is a fact known experimentally to every stock-raiser. This law governs all things that propagate. That it governs man is rendered apparent, not only by nature’s absolute requisition, that every human being should have two parents, four grand-parents, eight great-grand-parents, sixteen great great-grandparents, thirty two of the next, and sixty-four of the next anterior generation, one hundred and twenty of the next, and two hundred and forty of the next, etc.—except where the offspring of one common ancestor marry each other—but by *facts*.” In another work he has collected the following statements, which we take the opportunity

of transcribing;—

Examples.—"The marriage of first cousins among the isolated valleys of Switzerland one generation after another, is of frequent occurrence, and in these cantons dwarfness, cretinism, idiocy, etc., are disgustingly prevalent".—*Am. Journal of Insanity*.

"In France, such marriages average two per cent; but the issue of dwarf mutes by such marriages, averages twenty-eight per cent.; and occurs the oftener the nearer the parental relationship"—*M. Bowdin*.

"One-twentieth of the idiots were children of cousins, while their marriage is in no such proportion, and all other defects are in like proportion. Seventeen such marriages produced 95 children, of which 44 are idiots, and 12 more puny, or nearly two thirds in all."—*Dr. S. G. Howe's Report to Mass. Legislature*.

"Of 121 marriages of cousins, 22 proved barren."
—*Dr. Devoy*.

"Scarcely one among the royal families of Europe, who have married in and in for generations, can write a page of consecutive sound sense on any scientific, or literary, or moral subject."—*Dr. J. G. Spurzheim*.

"One cause of human deterioration is family marriages. It has almost extinguished most of the royal families of Europe, though at first they were the notables of the land for physical strength, and force of mind and character."—*Dr. Chas. Caldwell*.

"From ten to twelve per cent. of our deaf mutes are the children of cousins. In 170 consanguineous marriages were 269 deaf or dumb children, and 7 in

one family.”—*Dr. Buxton, of Liverpool, England.*

“In 54 such marriages, 14 were barren, 7 lost all in infancy, and 18 produced scrofulous, rickety, consumptive, deaf and dumb, or idiotic children.”—*Dr. Cadot.*

“Moses condemns it even though he thereby practically censures his national patriarchs; doubtless because of its palpably deteriorating effects.”—*Dr. Allen, L. L. D.*

“Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts, and your cousins, and your foster-sisters, and your wives’ mothers.”—*The Koran.*

“About ten per cent. of the idiocy in Scotland is caused by consanguineous marriages” —*Dr. Mitchell.*

“Of the children of cousins,” *Hereditary Descent* says: “One is club-footed, another has but one eye and all three are simple, small, and have heads shaped like a flat-iron.” “One daughter, nearly idiotic.” “Five girls, two blind cripples, and almost idiots—one quite so.” “Three unable to walk.” “Only one child, and that deaf and dumb.” “Joints lapped and utterly helpless.” “Ten children, all fools.” “All under mediocrity.” “Three daughters deranged, the rest feeble, and very nervous.” “Four married cousins, and each had a foolish child, and all their children are below par.” “In twenty families, not one of ordinary capacity; five are blind, three heavy-minded, one an idiot, two feeble and irritable, one with diseased eyes, some club-footed, others wry-necked,” etc. “One a loathsome idiot, two fool-

ish, two weak, one simple and lame, one fair, but always unfortunate.' 'Many children, all crippled, none can walk.' 'Only son, an idiot.' 'Several died idiots.' 'Only one has common sense.' 'Three deaf and dumb.' 'Two blind.' 'One small head, and Causality, as well as sluggish.' 'All lame or disjointed.' 'Four helpless.' 'Two large but hydrocephalic.' 'Six idiots, and one mute.' 'Three mutes, and two more mute idiots.' 'Two albinos' 'Two deaf and dumb.' 'Two deaf, dumb and blind.' 'Two natural fools.' 'Three hermaphrodites.' 'Three natural fools, too low to eat.' 'Dwarfs, though smart.' 'Two small-headed idiots, unable to feed themselves.' 'Dwarfed and wry-necked, though talented.' 'Only daughter, a deformed cripple.' 'Four simpletons, with one fairly smart.' "

The last paragraph enumerates the defects in the instances collected and given more fully by the writer of the above-mentioned work.

More about Intermarriages.—Dr. Holbrook has a useful extract on this subject, which presents both sides of the question and is well worth reproducing here. "Dr. Edward Reich once more says: 'In order that a family may maintain its existence and integrity through successive generations, it is essential that the health of its members should be preserved, that its external circumstances should be favorable, and that its people should be refreshed by suitable intermarriages with strangers. Where the conditions are the reverse of this, there must follow physical and moral degeneracy and perhaps final

extinction.

“Small states isolated by peculiar laws, or otherwise, from surrounding communities are necessarily limited with regard to marriage. If now within such a state communities and distinctions of caste are strictly maintained, and alliance out of caste be sternly condemned, the proportion of marriages between blood relations will reach its maximum, and the attendant evils will be proportionately apparent. Family defects, both physical and moral, will be exaggerated from generation to generation in process of time, and the entire social and political system will become a diseased caricature of its former healthy condition.

“When people of a weak intellect intermarry within the circle of near relationship, they transmit with their purely physical defects also their conformation of brain which is the cause of their mental imbecility. If now the descendants of such persons continue to propagate among themselves there results a half-idiotic race, which, so long as it maintains its existence at all, must deviate more and more from the normal human type. In most small European states the ruling families are of that class, and the baneful effects of their ignorance and bigotry are apparent in every feature of the social and political system of all which they dominate. Every free thought, every noble aspiration, every attempt at progress, encounters in them a stolid unreflecting opposition. The condition of mind before referred to is allied to cretinism and idiotcy. It is important,

however, to observe that not all the offspring of such marriages in small states are to be regarded as weak-minded or incapable. A considerable proportion display a marked ability, being distinguished for their attainment of science, art, and practical industries.

“ These, however, are exceptions; as a rule such a marriage is tending to physical and moral degeneracy. The popular character as a whole, where the system prevails, is that of intellectual inertness, bigotry, and aristocratic conservatism. The exceptional cases are those in which parents, themselves closely related, are in all respects vigorous and healthy. Such parents transmit only excellent qualities, no physical or moral defect appearing in the offspring. August Voisin has made a special study of a highly instructive case of this kind, viz, that existing in the district of Batz, upon the Lower Loire, in the west of France. Here a little community of scarcely 4,000 persons has been isolated from the world, so far as marriage is concerned, for many generations, under a system of the closest intermarriage of blood relations. These people are described as physically and mentally sound. Inherited diseases are said to be unknown; the moral, social and hygienic conditions are excellent. Domestic happiness prevail, and the intellectual life is highly developed. Such instances of exemption from injurious consequences are calculated to mislead. Let us rather inquire into the causes that have produced so striking an exceptional case. We shall find them in the climate, the external conditions of life and occupation, and the constitution of the people. These, in

this little community, are, and always have been, of the most favorable character, and hence in accordance with the statement there is a remarkable freedom from disease and degeneracy.

“Let us now refer to the smaller island states. Here we find a condition of things of a directly opposite character. Physical disease and moral depravity are continually exaggerated and transmitted by the promiscuous inter-marriage of relatives. Experience has indeed shown that a perfectly healthy community, maintaining within itself pure morals and normal habits of life, may closely intermarry with impunity, and even in some cases with positive benefit. But it is equally clear that opposite conditions will lead to opposite results; that is to say, an unsound and morally depraved people will transmit their weakness in an exaggerated form leading to final degeneracy and ruin; and this with all the more certainty and directness in proportion as the community is cut off from contact with the external world, and limited in numbers. In small inland states the latter condition is the one uniformly found complete. Physical and moral health is in such states physically impossible. Independent of the marriage system there are two other important causes of the perennial decay and inferiority which exists. These are first, the material poverty of the masses, which prevents the application of hygiene, and second, the moral hypocrisy which pervades all ranks and debases the character. These two circumstances are calculated in the highest de-

gree to perpetuate the evils resulting from marriage within the circle of near relationship.'

"Francis Daway has made a thorough study of both the causes and consequences of the marriage of near relatives. He says: 'The organic decay and general lowering of the character which results from such alliances are apparent not only to the medical profession but to all observers. There is with successive generations a great deal of the fading of beauty and wasting of the features, followed by the repulsive and diseased expression which especially characterizes the victims of scrofula and rachitis. There is also abundant evidence that such marriages tend to produce insanity and mental imbecility in the offspring.' "

In Braithwaite's "Retrospect," vol. xxxvii there is a very useful article from the "Med. Times and Gazette," on this subject. "Our attention," says the writer, "has been specially directed to a very able production in a late number of the 'North American Medico-Chirurgical Review, by Dr. Bemiss, of Louisville, some points of which are of singular value. Dr. Bemiss for the first time gives us statistical data as the basis of his argument.

"The number of marriages of consanguinity, the histories of which were collected by Dr. Bemiss, are 34. Of this number 28 were of the third degree of the civil law, or between first cousins, and 6 were of the fourth degree, or second cousins. Of the total number of marriages, 27 were fruitful, and 7 sterile. The 27 fruitful marriages produced 191 children. In only 13 of these unions was the sex of the offspring

reported, giving forty-nine males to forty-two females—a proper proportion, by the way, as regards the division of sex. Of the 28 marriages of the third degree of relationship, first cousins, 23 were fruitful, and 5 sterile. Of the 6 marriages in the fourth degree, 4 were fruitful, and 2 sterile. In both these latter instances of sterility the female was the product of a marriage of consanguinity. The relative proportion of children to the total number of marriages was 1 to 5.6. The average fecundity to each fruitful union was 7, and a slight excess. The average births to each fecund marriage in the third degree of kinship was 6.87 nearly. The average number of births in the fruitful unions of the fourth degree was $8\frac{1}{2}$.

“Having so far marshalled his facts, Dr. Bemiss narrates the condition of the children thus propagated.

“Of the 191 children born, 58 perished in early life. In 24 of the 58 deaths, the causes are stated as follows:—Of consumption 15; of spasmodic affections, 8; of hydrocephalus, 1. Of the 134 who arrived at maturity 46 are reported as healthy; 32 are set down as deteriorated, but without absolute indications of disease; and 9 are returned without any statement as to health or condition. The remaining 47 all possess such abnormalities as render them the subjects of particular observation. These are classed as follows—: 23 are scrofulous, 4 are epileptics, 2 are insane, 2 are mutes, 4 are idiots, 2 are blind, 2 are deformed, 2 are albinos, 6 have defective vision, and 1 has chorea.

“While in point of fecundity these marriages present nothing very unusual, they exhibit comparatively,

as Dr. Bemiss thinks, results more than usually unfavourable to the offspring. In support of this opinion he quotes a report on idicety by Dr. Howe, in which that observer has narrated the history of 17 marriages of blood-relations. These 17 marriages gave birth to 95 children, of whom 44 were idiots, 12 scrofulous and puny, 1 deaf, 1 dwarf—58 in all of low health and imperfect, and only 37 of even tolerable health.

“ To define still more clearly the absolute influence of the blood-tie on the condition of the offspring, Dr. Bemiss has tabulated his results in the following manner. He divides the productive marriages in his report into three classes :—1. Those where the husband and wife are relations of the fourth degree, or second cousins. 2. Those of the third degree, or first cousins. 3. Those nearer than the third degree, viz., double cousins. The table, so constructed, stands thus :—

Degrees.	No. of Marriages.	No. of Children.	Died.	Diseased.	Deteriorated.	Healthy.	Unknown.
4th Degree	4	34	8	6	10	10	
3rd „	19	130	37.	31	17	36	9
2½ „	4	27	13	5	6	3	

“ The results of this table are sufficiently striking, and as far as they extend are conclusive in favour of the supposition that the mischiefs arising from marriages of consanguinity increase under certain peculiar circumstances in proportion as the ties of relationship grow closer.”

Why Intermarriages are Unfavourable.--The reader will probably want to know why intermarriages affect human offspring unfavorably. Dr. J. R. Black says on this subject: "It arises of necessity from these considerations that in intermarriages among those of the same blood, the constitutional taints or organic faults of the father and the mother must exist more or less in the same form and of the *same type*; and hence such defects fall upon their children with intensified force, and this the more markedly when the state of the health in one or both parents, immediately prior to conception, favours the stamping upon the life of the progeny a more or less transient intensification of the constitutional imperfections. When it is remembered that there is probably not more than one family in fifty thousand free from constitutional taints or weaknesses of some sort and that among those near of kin these constitutional imperfections must be more or less alike, for the offspring of such unions to display parental defects in an intensified form is in exact accordance with the law of reproducing perfections in the animal species."

It will be seen from what has been said that the offspring of such marriages do not suffer *only* when there is perfect physical and mental organization on either side, but, as already stated, there is probably not more than one in fifty thousand who can lay claim to such perfection. But even these conditions are not safe. The principle of atavism frequently shows itself in spite of all precautions.

CHAPTER TWELVE.

Fashion in Dress

THE primary use of dress is to protect the body. But it seems, if we look at things around us, that this principal object is not at all, or only in a very minor degree, attended to. People appear to look more to artistic design and show than to anything else. I do not mean to convey that art should not be employed in this department; on the contrary it would be foolish to discard elegance; but when it goes too far I do not think art is the right name, but rather folly. Fashion very frequently becomes ridiculously absurd. It is to be hoped that the dress-reform movements now inaugurated will do something to improve matters. "Dress, with many persons, and with all who are truly developed, is an art and a passion. Aside from comfort in regard to temperature; aside from its protection of our personality from those we have no sympathy with, and whose sight of our naked forms would be a profanation, dress is a mode of the expression of our sense of the becoming, the harmonious, and the beautiful, in texture, form, and colour. It is a language, a mode of life, a genuine out-growth of our natures, and is, therefore, a true necessity and a great enjoyment. Dress is, with many persons, a condition of health or a cause of disease. I do not speak of the vulgarities of

tight-lacing, nor the fettering absurdities of long skirts, sweeping the streets and crushing the spine but of dress as beautiful or discordant. Be sure that; an ugly, ill-fitting dress is a real cause of disease and a beautiful dress is both a cause and an indication of health."

Important Points.—Every dress should include the following important points:—

1. It should be light and easy.
2. It should be such as to protect the body and give it warmth.
3. It should not interfere with the motion of the body in any way.
4. It should be elegant.

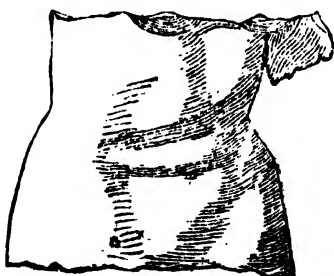
It is not my intention to enter into details on all these points, suffice it to say that they are most essential from a physiological standpoint, and cannot possibly be overlooked in the question of sanitary parentage. Unfortunately people look more to fashion than to their well-being and the well-being of their children. "In the higher classes, or better classes, as they are termed," says Dr. Nichols, "dress is often a cause of disease. Fashion demands that the upper portion of the female body—the arms and a large part of the bust, which are carefully covered by day should be as carefully uncovered at night, whatever may be the weather. And if thick shoes and stockings are worn in the morning, they must give place to thin ones at night. Waists are compressed by corsets into the form of wasp or hour-glass, to the serious detriment of lungs and heart, stomach and liver

It is not wonderful that women, otherwise in the most favourable conditions for health, should sometimes catch colds, have coughs, glide into consumption, and fall a prey to a train of nervous disorders. The weight of the clothes bearing and pressing upon the lower part of the spine, and heating and compressing the delicate organs of the pelvis, causes painful diseases of the womb and ovaries. The bulk and weight of the false hair now worn upon the back of the head and neck cannot fail to produce disorders of the cerebellum."

Tight-lacing.—It is my intention in this chapter to dwell on the evil habit of tight-lacing, and expose some of its frightful consequences. There can be no doubt that many and grave are the evils arising from this almost universal habit. How it could have taken such a hold upon the ladies is more than one can easily explain. That a small wasp-like waist should be considered beautiful is simply surprising. What harmony is there between a well-developed body and a sickeningly small waist? Look at the magnificent statue of Venus, the admiration of the ancient as well as the modern civilized world. The perfection of beauty. Compare the waist with that of a woman used to tight-lacing, and the vulgarity and deformity will be strikingly apparent. Dr Foote quotes from a Mrs. Merrifield the description of this magnificent figure. That lady says: "The very expression 'a small waist' implies a disproportion. A small waist is too small for the general size of the figure to which it belongs, just as a low-pitched

room or a narrow room is too low or too narrow in proportion to its height. A well-proportioned room has none of these defects, and the waist of a well-proportioned person should be in harmony with the other parts of the figure.

"The ancients do not appear to have recognized the virtue of small waists; and a modern lady would be in agony if her waist were of the proportional dimensions of those of some antique statues. The celebrated Venus de Medicis—the bending statue that enchants the world—has what would, at the present time, be called a *large* waist; yet modern connoisseurs and artists have unanimously declared that this is the most perfect female form which the art of ancient or modern times has transmitted to us. They commend, not only the faultless shape of each part, but the admirable proportion of one part



THE WAIST OF THE ANCIENT (GREEK) MARBLE STATUE OF
VENUS, IN THE NAPLES MUSEUM; ILLUSTRATING
A PROPORTIONATE WAIST IN AN IDEAL FEMALE FORM.

to another. Let us devote a short space to a few observations relative to the dimensions of the waist of this figure.

"The Venus has been frequently measured, and with great accuracy, by artists; but the view taken is a painter's view of a flat instead of a round surface; consequently, instead of the whole circumference of the waist, we have only its breadth from side to side, and from back to front.

"The whole figure is divided into seven heads and three quarter parts; each head into four parts; and each part into twelve minims. The diameter of the waist from side to side is one head (or four parts) and eight minims, or nearly one-seventh of the entire height; the diameter from front to back is only three parts and seven minims; it is, therefore, nearly one-fourth longer in one direction than the other. This is the first point in which fashion is at variance with the finest forms of nature and art. Fashion requires that the waist shall be round instead of oval, and she attains her object by compressing the lower ribs, which are forced closer together. To such an extent is this construction sometimes carried, that the impression of the ribs is left permanently upon the liver.

"But it is not sufficient that the waist should bear a due proportion to the height, it must also be proportioned to the breadth of the shoulders. Now, the Venus is just one head, three parts, and eight minims across the shoulders—exactly half a head more than the diameter of her waist from side to side. When,

therefore, there is more or less than half a head proportionate difference between the breadth across the shoulders and the waist, the figure is deficient in just proportion. It is to be observed that some individuals are tall and slight, others short and broad; in all cases, however, there must be a corresponding agreement between the breadth of the shoulders and that of the waist.

“As we know the two diameters of the waist, we are able to calculate the circumference, which is equal to three head and four minims, or somewhat more than two-fifths of the entire height. We shall assume this approximation to be correct. Now, the real height of the Venus de Medicis being four feet, eleven inches, and two lines, and her proportionate height seven and three-quarter heads, the proportionate circumference of her waist, being three heads and four minims, is equal to twenty-four inches, eight minims, more than two fifths. It may be considered, then, that a well-proportioned waist should be *at least* two fifths of the height of the figure: whatever is smaller than this, is disproportioned. According to this scale, therefore, the waist of a person five feet three inches high should not be less than twenty-five and a quarter inches; of five feet five inches, twenty-six inches; of five feet seven inches, twenty-six and three-quarter inches; of five feet eight inches, twenty-seven and a quarter inches.

“We have heard of a young lady of the middle height, or perhaps somewhat under that standard, who found fault with her stay-maker for having made her

stays nineteen inches round the waist, when she knew that the young lady's measure was eighteen inches! Eighteen inches! According to scale of two-fifths of the entire stature, which, as we have seen is under the mark, the height of the young lady whose waist did not exceed eighteen inches, should have been *three feet nine inches*;—the height of a child, with the proportionate waist of a woman.

"Enough has been said," concludes Mrs. M., "to convince our readers that a very small waist is a defect rather than a beauty, and nothing can be truly beautiful which is out of proportion. Would that we could also convince them that they cannot possess an excessively small waist without the certain sacrifice of their health!"

Dangers of Tight-lacing.—But it is not only on the score of elegance and beauty that a small waist is objectionable. There are far graver reasons for objecting to tight-lacing, and no sensible and loving parent will permit it; *its effects are most disastrous on the health of women, and also on the offspring.*

"How common it is," says Dr. Foote, "for women to complain of *shortness of breath*! Strange it is that they do not know the cause, when they compress the chest so tight that the free action of the diaphragm* is interrupted. Of over twenty-thousand ladies whose lungs I have examined, at least seventy-five per cent. of them could expand the upper parts of their chest from one to three inches, by taping.

* The diaphragm rises and falls to aid the lungs in inhaling and exhaling air.—J. A. B.

measurement, while the expansive powers of the lower portions were often less than half an inch, and seldom exceeded one. In those persons who have not habituated themselves to the wearing of tight clothes, the expansive power of the upper and lower portions of their lungs varies only about a quarter to half an inch, whereas, in fashionable ladies, it almost invariably varies from one to three inches. Any woman can try this experiment and convince herself, with a tape measure, placing it first around the chest immediately under the arms, and then to the lower extremity of the lungs. The experimenter, after adjusting the tape, should exhaust the air from the lungs and then draw the tape as closely as possible then inhale, gradually allowing the tape to slip through the fingers until the lungs are swelled out to their utmost capacity. The figures on the tape generally give a result which will convince the fair experimenter that she has been from childhood a constant violator of nature's laws.

"The disturbance of the functions of the diaphragm is by no means the only evil of tight-lacing. The circulation of the blood and the electrical radiations are impeded thereby, in addition to which there is a still greater and more alarming evil. I allude to the pressure which is thrown upon the bowels, and from the bowels upon the womb. The peculiar organization of woman renders the practice tenfold more injurious to her than it would be to the male. The shocking prevalence of prolapsus uteri, commonly termed falling of the womb, is

greatly owing to the pernicious practice of tight lacing."

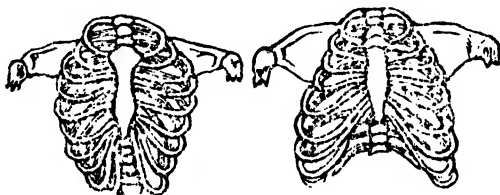
Writing on the same subject Dr. Rentoul says: "Any constriction of the chest or abdomen prevents the lungs from expanding, and presses the liver and bowels down upon the womb. Under the circumstances, the large breathing muscle—called the diaphragm—cannot secure freedom of movement. It is well known how difficult it is to loosen the stays if the wearer is lying on her back when fainting, and that this is chiefly owing to the fact that these are put on when the body is erect, when a deep breath is first taken, the abdominal walls drawn in, the shoulders raised, and the upper part of the chest bent forward. The diaphragm has also another very important use, for by its up and down movements which go on steadily night and day, it acts like a pump in keeping up the circulation of the blood..

. The harm sometimes done may also be emphasised by the following simple experiment. Let the arm hang by the side and let a bandage be placed round it. The veins in the hand and arm soon begin to distend with blood, while a sensation is felt as if the skin would break. Similarly, tight-lacing—mark, I do not say the wearing of corsets—will so compress the parts inside as to prevent the proper performance of breathing, and the due circulation of blood in the organs.

"It is to be noted that it is the *abuse* of the corset and not its *use* that has called forth so much criticism. Unfortunately, when health and fashion enter into

competition, the latter too frequently gains the ascendancy. Still, it is well to remember that the twenty-two inch 'waist' is classed among the list of deformities. Such may be a theme for admiration by boys, but never by educated men and women."

The illustrations given below show the difference between the natural and the deformed skeletons of the chest,



THE SKELETON OF THE CHEST NORMAL FORM OF THE SKELETON OF THE CHEST.
DEFORMED BY TIGHT-LACING.

There are numerous instances in which death has taken place through this injurious habit. But it is not necessary to dwell on them here. What I desire to treat of is the influence tight-lacing exerts on the prospective mother and on the offspring.

Its Influence on Mother and Child.—Professor O. S. Fowler writing on this subject says: "Abundant respiration, so promotive of all the life functions, becomes doubly important to prospective mothers; because they must breathe for two. To suffocate themselves by inches is bad enough; but to half stifle their unborn besides, is cruel, wicked, and excusable only if breath were unobtainable.

"Deep diaphragm-breathing, important to all, is

doubly so during gestation; because it gives that double motion at every breath to this whole maternal organism, which greatly promotes its action. Let common sense say how important this is. Yet nearly every *lady* heaves only the *upper* part of her chest, leaving all below her shoulders inert; whereas every breath should move her whole abdominal viscera, from the top of her chest to the bottom of her pelvis; or else visceral and cerebral inertia must follow. Most breathe barely enough not to die.

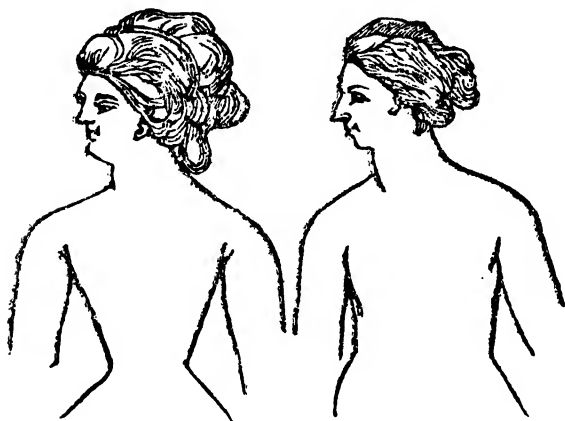
"Tight-lacing is the second chief cause of infantile mortality. That it is most ruinous to women and their offspring is self-evident. No evil equals that of curtailing this maternal supply of breath; nor does anything do this as effectually as tight-lacing. If it were merely a female folly, or if its ravages were confined to the perpetrators, it might be passed unrebuked; but it strikes a deadly blow at the very *life* of the race. By girding in the lungs, stomach, heart, diaphragm, etc; it cripples every one of the life-manufacturing functions, impairs circulation, impedes muscular action, and lays siege to the child-bearing citadel itself. By the value of abundance of maternal vitality, air, exercise and digestion is this practice murderous to both. It often destroys germinal life before birth, or soon after, by most effectually cramping, inflaming, and weakening the vital apparatus and stopping the flow of life at its fountain-head. It takes the lives of tens of thousands before they marry, and so effectually weakens and diseases as ultimately to cause the

deaths of millions more. No tongue can tell, no finite mind conceive, the misery it has occasioned nor the number of deaths, directly and indirectly, of young women, bearing mothers, and weakly infants it has occasioned; besides those millions on millions it has caused to drag out a short but wretched existence. If this murderous practice continues another generation, it will bury all the middle and upper class of women and children, and leave propagation to the coarse-grained but healthy lower. Most alarmingly has it already deteriorated our very race in physical strength, power of constitution, energy, and talents. Reader, how many of *your* weaknesses, pains, headaches, nervous affections, internal difficulties, and wretched feelings were caused by your own or mother's corset-strings? Such mothers deserve execration.

"Let men who had rather bury than raise their children, marry tight-lacers; but those who would rear a healthy, talented, happy family, to bless their mature life, nurse their declining years, and perpetuate their name and race among men, should choose those naturally full-chested; for such will be likely to live long, and bear vigorous children. Those who would not have their souls rent asunder by the premature death of wife and children, are solemnly warned not to marry small waists; for such must of necessity die young, and bear few and feeble offspring.

"You women who are willing to exchange the rosy cheek of health for laced pallor, the full round form of natural beauty for the poor, scrawny, sunken, haggard almost ghostly figure of those who lace, or break the

heart of husband and friends by your premature death after agonizing yourself by thus causing your children's death, till you exclaim in nervous agony, 'O, wretched life that I live,' besides dying before your time, lace on tighter and tighter, and keep laced up night and day, till your life-wheels cease to move."



A CRAMPED WAIST.

A NATURAL WAIST.

In "Sexual Science" will be found something on this subject. Through this ridiculous folly neither is a handsome figure attained, as will be seen by comparing the foregoing illustrations, nor health nor happiness. Thousands of women die from this cause; tens of thousand weak and sickly children—and sickly because of it. It is time all sensible women gave up this pernicious habit. There will be handsomer, healthier and merrier women and better children. As has been said: "let natural

waists or no wives" be the motto of men, and they will have no cause to sorrow over the premature graves of wives and children.

CHAPTER THIRTEEN.

Effects of Maternal States on Children.

IT is now a wellknown fact that different maternal states affect offspring in different ways. There are many instances on record in which what are known as 'mother's marks' have been impressed upon unborn children. Also other instances in which sudden shocks, frights, etc. have had a detrimental effect upon offspring. Some have denied the truth about the marks, but Dr. Trall points out that "no fact in disordered physiology is better established."

Mother's Marks.—In Braithwaite's *Retrospect*, vol. lxiv., I find the following taken from the *Lancet* (Sept. 2, 1871), which Dr. George Berwick, of Sunderland, gives as having occurred in his own practice. "Mrs. W., a young lady, during an early stage of her last pregnancy, received a strong mental impression by accidentally seeing a young girl with a large hairy mark on her face. The consequence was that her own child, when born, was marked in a similar

way. One half of the nose, the upper part of the left cheek, and over the left eyebrow half way on the forehead, there was a large hairy, corrugated, dark-coloured, ugly-looking mark." In volume lii of the same serial Mr. (afterwards Sir) James Paget, narrates the following as having occurred under his own observation: "A person when pregnant with her first child chanced to shake hands with a man, who by an accident some years previously, had lost the middle fingers of the right, the index and little fingers, from long practice in grasping objects, having afterwards fallen almost into the shape of a lobster's claw. Being a nervous and very sensitive woman, she was startled and distressed when she became aware of the condition of the hand, and for several days she could not dismiss the recollection of it from her mind. When her child was born, it was found that the middle fingers of both hands, and the middle toes of both feet, were absent. After an interval of five years, during which she had four perfectly formed children, and being now pregnant with a fifth, she again, encountered the man, and was again obliged to shake hands. She was so much disturbed by this occurrence, and so impressed with the idea that the child would be deformed, that in the evening she wrote down the event and her conviction regarding the child. When the child was born it was deformed exactly as the first had been "

In such cases the imagination seems to play a very important part. Numberless women see all sorts of disfigured objects and yet their children are born

without any defects. On the whole it may be said that these are exceptional cases. The imaginings, longing, etc. do not have so much effect as is generally believed.

Shocks and Frights.—Dr. Holbrook has given some interesting instances which should not be passed over. He says: “Dr. Carpenter believes that a continued state of anxiety and nervous shocks during gestation may cause idiocy or other diseases in the child. Thus, at the siege of Landan, France, in 1793, there was such violent cannonading that the women were kept in a constant state of alarm. In addition, the arsenal blew up with a terrific explosion, which few could hear with unshaken nerves. The result was out of 92 children born in that district within a few months, 16 died at birth, 33 languished for eight or ten months and died, 8 became idiots and died before they were five years old, and 2 came into the world with numerous fractures of the limbs. The history of the others was not followed up, but it is doubtful if they escaped without injury, though it may have been of a more trifling nature History furnishes other cases of equal interest. Esquirol, a famous French writer, mentions that many children born when the horrors of the French Revolution were at the highest turned out to be weak, nervous and irritable; and liable to insanity The prospective mother who constantly gives way to her feeling, hurts her unborn child. If she would have brave courageous children, she must at least try to be so herself. The bravery and courage, as also the

timidity and cowardice, that she manifests, will, to a certain degree, be photographed, into the nervous tissues of her offspring, never to be eradicated. There they may grow and reproduce themselves along the line of posterity for many generations, blessing or cursing as the case may be."

In his work on "Parturition Without Pain," a book which I would advise every mother to read, Dr. Holbrook, however, says: "With regard to the belief that sudden frights or painful or startling impressions of any kind upon the mother produce corresponding results upon her unborn child, there is a conflict of evidence, but, it is believed, with a decided preponderance against the existence of such liability."

Mothers should be calm and philosophical during the period of gestation. Nothing should disturb their equanimity.

CHAPTER FOURTEEN.

Endowing Offspring.

THE endowment of offspring is probably the most important point in generation. It is the duty of parents to bring into the world the best possible children. And all parents naturally seek to beget the

best of offspring. But the want of knowledge on this subject is so great that married people seem to have no idea that it lies greatly in their hands what their children are to be. Elsewhere I have said something on this subject. But it is necessary that more should be said.

The Endowment of Offspring.—For the proper endowment of children, parents should be in the best possible condition. This seems self-evident. As a writer well says: "How could progeny begotten when parents are weak, exhausted, or sickly, be as vigorous as created when they overflow with life, health, and power? No farmer's boy could allow a farm colt to be sired under any such conditions; because breeders of fine animals understand the law governing such cases perfectly. After all, what is it but the fashioned law of common sense? They know that while 'blood will tell' on offspring, *existing parental states* likewise 'tell,' if not as much, at least as surely. To progenal perfection both are indispensable."

Parental Conditions.—Fathers and mothers should be careful what children they bring into the world. Fruitful coition should take place only under the most favourable conditions. On no other conditions will the endowment of children be perfect. Fathers should eradicate all their vices and subdue their passions. They should bring into prominence all the excellencies and virtues they possess, so that the constant practice of these may have a favourable impression on the offspring.

Mothers probably exert a more powerful influence

upon children than fathers. During the whole of the gestatory period she exercises an influence upon the unborn child, which the father cannot possibly exercise. This period, therefore, should be, if possible one of continuous calm, and happiness. She should be free from all disturbing influences, and her health should be carefully attended to.

Dr. Nichols truly says: "To be well begotten, one's parents must not only be of a good stock, and developed a good organization, but they must be actually living healthy lives, and observing the conditions of health. Any unhealthy condition of the father affects the seminal fluid. For this to be pure and strong and vital, the blood and the nervous power must be in the same condition, and so of the germs prepared by the mother. No unhappy man, no diseased man, no man whose nervous power is exhausted by labour or care; no man who poisons his blood, and disorders his nerves with stimulants and drugs, can possibly beget a healthy child. Every zoosperm prepared in the testes for the fecundation of the ovum is affected by every cause that affects the parent. There is no condition of body or mind, with which the germ of life may not be affected by either of the parents. The seeds of all follies, vices, and crimes are sown in the organism. The Bible truly says of men, that they had certain characters 'from the mother's womb.' Moral character, intellectual powers and tendencies, physical organization, health or disease, happiness or misery, are impressed upon the infinitesimal germ, and the

inconceivably minute zoosperm. The microscopic animalcule, shapen like an elongated tadpole, is in reality, a blackguard, a liar, a thief, a scoundrel; or it is scrofulous, or syphilitic, or gouty; or it is idiotic, or insane: all these, if formed by a parent of whom these are actual qualities. And so it is of the germ prepared in the ovary of the mother. So the sins of parents are visited on their children to the third and fourth generation, and where the causes continue, to the thirtieth and fortieth.

“Father and mother therefore, at the time of begetting, must be in all pure, and natural, and healthy condition. If the parents love each other, the child will love its parents. But if a woman, submits to be impregnated by a man whom she loathes and hates, that loathing and hatred will be impressed upon the child. It will show it in infancy, and it often lasts through life. Mr. O. S. Fowler gives an account of a man who had never been able, from his birth, to look at his father, from the impression made upon him by the mother, previous to and during pregnancy. For these reasons, if for no others, sexual commerce should never take place but in a most loving union of congenial souls. Two persons may have sworn eternal love upon a ‘stock of Bibles;’ but if they do not love, they have no right to have children. Sexual union should never take place in sickness, or depression, or fatigue, nor under the influence of stimulants. Mr. Combe has given a case in which an idiot was the product of sexual union during a drunken frolic. The world is full of miser-

able wretches, the results of sexual commerce forced upon a loathing wife by a drunken husband."

Again, "the second condition of health is, that a child should be well born, or, more properly, well borne. The whole state of the mother, during the period of pregnancy, influences the being of the child. Her blood is its nutriment, and that blood must be pure. It is from her nervous system that it derives the elements of its own vitality. Its mental and moral organisation is influenced by hers, and even by her thoughts and feelings. Its muscular structure may be made strong by her taking proper exercise, or weakened by her indolence. Children are born with club feet, because mothers would take no exercise during pregnancy. Children are born with dyspepsia, or a tendency to colic, from the mother eating improper food at this period. The food of the mother has so much to do with the condition of the child, with her power to bring it forth at the proper period without pain or danger, that few things are more important. Numerous experiments prove that a fruit diet or one composed chiefly of fruit, is the best possible. Too much farinaceous food, especially wheat, promotes the premature hardening of the bones, diminishes the flexibility of the foetus, and increases the difficulty of parturition. . . . There is no condition of the mother, mental or physical, which may not have its influence upon the child. How careful, then, should every mother be to live in the best possible conditions during this period and how careful should all around her be to make

her life happy! There is no condition of health necessary to the mother, which is not also necessary to the child, for it partakes of all her life."

How to have Beautiful Children.—Every parent will naturally like to have beautiful children, and will want to know how this can be made possible. Dr. Trall has given some advice on this subject which, I think, is well worth transcribing. He says: "Every child that is born has the rightful inheritance of *perfect beauty*. This is implied in the phrase, 'a sound organization.' A perfectly sound organization is perfectly healthy, and a perfectly healthy person is perfectly beautiful. The conditions, therefore, for the propagation of beautiful children are very simple, so far as the theory is concerned. All that is required is good health and correct habits on the part of the parents.

"Parents who are in comparatively good condition when they cohabit for reproduction, will frequently have children more beautiful than themselves; while, on the other hand, parents who are in their worst condition when they beget children are represented in the next generation by specimens of the *genus homo* more ill-looking than they are themselves. The rationale must be obvious, in the light of the principles we have hitherto considered.

"Especially important is it for those who would have beautiful children to be in their best, bodily and mental condition when the fruitful orgasm is experienced. A perfectly symmetrical body implies an equal and balanced, so to speak, contribution from every organ and structure; and to secure this result, the person

must be free from all local congestions or irritations. The stomach must not be loaded, the liver must not be obstructed, the lungs must not be congested, the skin must not be clogged, and the brain must not be oppressed. In short, there must be 'the normal play of all the functions.'

"Nor is the place and its surroundings to be overlooked in this matter. It should be in its furnishing and ornamentation, as pleasant as possible. Nothing disturbing or offensive or disagreeable should be permitted. 'The influence of imagination,' as the phrase is has a powerful effect in moulding the qualities and stamping the character of the offspring."

Qualities Parents do not desire to Transmit.—There are some useful remarks offered by Dr. John Cowan, which will be acceptable to the reader. He is speaking of the "different qualities, habits or idiosyncracies of character, that they [parents] do not desire to transmit to their offspring." He says: "Let me illustrate: if one or both parents are in the habit of using tobacco—this not being a desirable quality to transmit—it should, only for a time, be rigidly kept out of the system; and so of alcoholic liquors. For be it understood, that a child born of parents who are perfect, pure, and clear from any taint of tobacco or alcohol, *will not, cannot*, during any time of its life on earth, be bribed, or tempted to touch these abominations,* whereas a child born of parents who use both will take as naturally to tobacco and

* I am inclined to think that this statement is a bit stretched.—J. A. B.

whisky as does the father or mother. In this matter of transmitted vices, it is not necessary that both should practise them. The father alone doing so is sufficient. Again, if one or both of the parents lack system or order, they should, during the four weeks of preparation, [before conception] as well as during the gestatory and nursing periods, cultivate assiduously the faculty of having a place for everything and everything in its place. Order is the first great law of Nature. Order of thought, of mind, of person, of surroundings, of action, is a fundamental necessity to success. Therefore, in all you do, from the least thing to the greatest, carefully observe order.

“Again, if one or both parents lack truthfulness of character and action, they should strive, with the whole force of their better nature, not to lie in thought, word or action; for if there be one sin more widespread than another, in this our day and generation, it is that of lying. Or if the parents have any other undesirable qualities of thought or action great or small, which they do not desire to transmit, *they should persistently avoid them, and strenuously cultivate the opposite.*

In the next chapter, the reader will find some useful information on the transmission of intellectual qualities to offspring—a most important subject for parents.

CHAPTER FIFTEEN.

The Law of Genius—How to Produce Orators, Mathematicians, Poets, etc.

THE endowment of the intellectual faculties are as important as those of the physical. Ordinary mediocre children may easily be begotten, but the object, the ambition of parents should be to have children endowed with the best physical and intellectual powers.

As it has been already pointed out, health is a most important factor in progenal endowment. But there are some other suggestions offered by writers upon this subject which, I have no doubt, will prove useful to some extent at least. That parents have a great deal to do with the endowment of desirable qualities on their children there is not the least doubt; it is therefore necessary that they should be in possession of as much information as possible on this important question. "All the educational institutions in the world" says Dr. Cowan, "—all the benevolent industrial and reform societies all the anti-tobacco advocates—all the temperance societies and all the divines in the world, combined and working harmoniously together, cannot do as much in a life-time of effort, in the elevation of mankind, as can a mother in nine months of pre-natal effort." Such, then, is the immeasurable importance of this subject.

Mr. Fowler says: "The first five months stamp the physical system, propensities, and percepts; while the *mental* apparatus, and the *reasoning and moral* Faculties, are formed, and their sizes adjusted, *after* the fifth month. Hence, during the first portion of gestation, mothers should take much exercise, and keep up a full supply of physical vigor; but after the fifth or sixth month, while the *top* of the child's brain is forming, they should study much, and exercise their moral faculties the most."

Conferring Special Talents.—On conferring special talents the same writer says:

"A mother brought her four sons for phrenological examination: her eldest fair to middling only, her second a splendid natural orator, with as large Ideality, Expression, Imitation, Wit, Reason, and Memory, as ever came under my hands; her third an equally natural painter and artist; but her fourth had extraordinary percepts, Construction, and Acquisition. Pointing out and asking how she accounted for differences thus extreme in children of the same parents, she narrated:—

"About a month before the birth of my first, thinking it about time for me to learn something about confinement, because unwilling to trust all to the doctors, I got various books to mothers, and among them yours . . . in which I found not only what I wanted touching confinement, but also how I could shape their original characters by self-culture before their birth. Sorry I had not known this earlier, I determined to 'put my house in order' for next time,

and see what I could do to improve subsequent ones. I had always wanted an eloquent son, and when I found myself likely to bear my second, gave myself up wholly to hearing orators, and reading poetry and classical works; and listened to every good speaker in the pulpit and lecture-room, at the bar and in the legislature, on the bench and political rostrum, &c.; which accounts for the speaking instinct and talents of my second son. But while carrying my third, desiring a painter and artist, I visited, with a trained artist, all the art studios in New York, Boston, Philadelphia, Baltimore, Washington, Montreal, and other places, giving myself up wholly to the study and admiration of the fine arts; which accounts for my third son's certainly extraordinary artistic taste and talents. But when my fourth was coming forward, we were building our new country home. My husband was obliged to leave before it was done. I had to be head mechanic, and direct putting in new country gas-works and fixtures; contrive this, that, and the other mechanical matter; pay off men, look after the farm, economize material and labor, see that both farmers and workmen did not impose on us, and oversee everything; which accounts for my fourth son having such large perceptive, Construction and Acquisition. Each is as I was while carrying him'

"Begin to educate children at conception, and continue during their entire carriage. Yet maternal study, of little account before the sixth, after it, is most promotive of talents; which, next to goodness, are the father's joy and mother's pride. What pains

are taken, after they are born, to render them prodigies of learning, by the best of schools and teachers from their third years ; whereas their mother's study, three months before their birth, would improve their intellects infinitely more. Professional facts, perpetually recurring, strikingly illustrate this maternal ordinance, compel belief, and overwhelm with its vast practical importance. Though sure that this doctrine is as true as astronomy, yet, in revisiting places, I am more and more surprised to find *how* true it is *experimentally*. The children of the same parents, born after their mothers learn and practise this doctrine, are much finer than those born before, than either parent, and than they could have been but for this knowledge and practice."

In the foregoing pages the reader will find sufficient information on this important subject.

CHAPTER SIXTEEN.

Importance of Exercise During Gestation.

EXERCISE is at all times absolutely necessary. It is impossible to be healthy without exercise. It is the first law of bodily health, and on it depends, in a great measure, the well-being of the individual and the race. It strengthens the nerves and muscles, and imparts to them the requisite "tone." "Exercise strengthens nerve and muscle, and by that means brings the vital organs of the body into more vigorous

action. Exercise wastes the material of the tissues. The watchful nerves are cognisant of this waste, and call upon the heart and arteries for supplies of blood to furnish new matter. The heart and arteries and whole blood-forming organism are strengthened by this exercise. Food is needed for blood, and there is increase of appetite and digestive power; the blood is thrown back with a stronger current into the lungs, and the muscles of the chest and the diaphragm act with more vigour to increase the respiration. The chest expands, the lungs enlarge, the brain is furnished with more blood and better blood; good blood and nerves produce more perfect secretions, and the whole man is filled with a higher, purer, and more vigorous life." Such being the case it is easily perceived how great an influence for good exercise must exert upon the mother and child. That it does exert such beneficent influence we have ample testimony. Dr. Chavasse says: "If ladies would walk more than they do, there would be fewer lackadaisical, useless, complaining wives than there at present are; and instead of having a race of puny children, we should have a race of giants."

Want of Exercise.—Dr. J. B. Black writing on the importance of exercise says: "The tender mode of rearing girls has a great deal to do with their sufferings at this period. Want of exercise renders the flesh soft and tender, and makes, in not a few cases, the development of the body unequal or faulty. The women of nations where they are not so tenderly raised, or where they take a great deal of exercise in the open

air, suffer very little, and some of them not at all, in this way. The hardy German peasant woman, who emigrates to America, and rears her girls on American soil and according to the American mode, or to an inactive in-door life, is filled with surprise and pity at their sufferings during childbirth. The wife of the Indian, who is the child of the open air, sunlight, and labour, stops a short time in the rear of the trail to give birth to her child, and then follows on as if nothing unusual had occurred.

“Furthermore, the pregnant woman who scarcely stirs in or from the house,—having all the while an unusually good appetite,—expends none of the riches, of her blood in exercise, but all upon the embryo giving it in consequence, at the period of birth, an unnatural and often disproportionate size. In quite a large number of instances this is the reason why luxurious and sedentary women suffer much more than others during their confinements. A similiar result, from a like inaction, is known to happen to kine by well-informed cattle-breeders. In the older countries, where kine are stabled a large part of the year, their moanings, often rising to loud lows of distress, are nearly always heard during their struggles to give birth to their young. In a state of natural freedom such intense sufferings is very rarely manifested.

“In order to be exempt from the sufferings so common to the civilized female, it is not necessary to copy the habits of the savage, or of the rude peasant. One thing, however, is indispensable, and that is, to

take habitually far more out-door exercise than is usually the case. It should be of as many forms as possible: and especially must this rule be observed during the years of youthful development."

Let us now consider another subject.

CHAPTER SEVENTEEN.

The Limitation of the Family

WE have come to the consideration of a most important subject, viz. that of the limitation of offspring. Its importance cannot be over-estimated for on it depends largely the happiness or misery of mankind.

It is not my intention in these pages to enter into an explanation of the population question, but I would consider this book wanting in a most essential point if it had nothing to say upon this subject. In a work by Mrs. Duffey I find an excellent little passage from a pamphlet by Mrs. Isabella Beecher Hooker, "one of the ablest and purest women of America." In advising young parents Mrs. Hooker truly says: "You should desire children beyond all mere earthly possessions; they pay their own way, and you cannot afford to live without them; your whole life will be chilled if you wilfully shut out these sunbeams. But you must not invite these little ones to your homes any oftener than you can provide for them in body and in spirit, and for the health and strength of the mothers who are to bear them" What a

depth of meaning there is in these words. Would that parents pondered carefully over them, and took to heart the lesson they impart.

Mrs. Duffey further says: "Mrs. Hooker tells us of 'one New England minister, the father of many children, whose word to his daughter on her approaching marriage was, "you must instruct your husband, my dear, that he do not allow you to have children too often. If I had known what I now know earlier in life, your mother, of blessed memory might be living to this day. The drain upon her vitality, in giving birth to all those children, and the incessant care of them through many years of poverty and trial were more than human strength could endure; and disease coming to her at last, she sunk under it, with no power to rally." And then he went on to state to her his deep convictions on the general subject, which were in accordance with the views I am urging, and which he had reached, not through the medium of science, but through the promptings of a great and noble heart and a courageous will, which led him to the truth at the cost of self-condemnation and a great and perpetual sorrow.'"

Every child that is born has a right to live—to live healthfully and comfortably. And no child should be brought into existence when the parents are unable to provide for it the necessities of life. By the necessities of life I do not mean living from hand to mouth; but all that is requisite to make it a good and useful citizen. Unfortunately parents do

not seem to think of the gravity of the subject, and give birth to children as if they had no voice or choice in the matter. "The criminality," says Mr. Cotter Morrison, "of producing children whom one has no reasonable probability of being able to keep, must in time be seen in its true light, as one of the most unsocial and selfish proceedings of which a man nowadays is capable. . . . If only the devastating torrent of children could be arrested for a few years it would bring untold relief." Undoubtedly it would! Every trade and profession is filled to overflowing. For a single vacancy there are hundreds, nay, sometimes thousands, of applicants. Parents anxiously ask each other what they are to do with their children. A father with a small salary is often at a loss to know how he should supply them with sufficient nourishment. What parents should do is to ask themselves whether they have the right to bring into existence beings whom they have no adequate means of supporting. "A man's children," says Mathew Arnold, "are not really *sent* any more than the pictures upon the wall or the horses in his stable are *sent*; and to bring people into the world when one cannot afford to keep them and one's self decently and not too precariously, or to bring more of them into the world than one can afford to keep thus, is by no means an accomplishment of the divine will or a fulfilment of Nature's simplest laws." The Rev. H. R. Haweis, M. A. speaks strongly upon this subject. He says: "Until it is thought a disgrace in every rank of society,

from top to bottom of the social scale, to bring into the world more children than you are able to provide for, the poor man's home, at least, must often be a purgatory—his children dinnerless, his wife a beggar—himself too often drunk. . . . Here, then, are the real remedies, first, control the family growth, according to the family means of support." Let me urgently ask married people to bear these important words in mind. They are too serious to be lightly passed over. Besides, there is another reason: bearing children frequently breaks down the constitution of the mother and too frequently carries her to a premature grave. "It is well understood by physicians," says Dr. Trall, "that the health of a majority of women in civilized society is seriously impaired and their lives greatly abbreviated by too frequent pregnancies. Thousands are brought to their graves in five, ten, or fifteen years after marriage, and rendered miserable while they do live, for this reason." It might be added that it is not physicians alone who see these effects of frequent child-bearing; mothers themselves experience them. They feel their constitutions sapped, and their strength undermined, and helplessly ask for advice.

And what is the consequence of all this upon the children? Mothers weak and broken-down, what else can the children be? A shattered constitution on the part of the mother can but entail on the offspring a weak and nervous one. "Feeble parents," says Dr. Chavasse, "have generally feeble children, diseased parents diseased children, nervous parents nervous children,—

'like begets like.' It is sad to reflect, that the innocent have to suffer, not only for the guilty, but for the thoughtless and for the inconsiderate. Disease and debility are thus propagated from one generation to another, and the English [or any other] race becomes woefully deteriorated." The above is a gloomy picture, and demands the efforts of all who love their country to brighten its sombre colouring.

If husbands had more consideration for their wives there would not be so much suffering among women. But, as Dr. Cowan says, "out of the licentiousness of the man and bondage of the woman there is developed the ever-present and ever-increasing great wrong and monstrous crime of an undesigned and undesired maternity—a wrong and crime, the perpetrators of which, rather than be thwarted in the exercise of the licentious of their nature, commit without thought of consequences here or hereafter, the crime of foeticide—the killing of the foetus while in the mother's womb—the murder of the unborn." Thus are people driven to this horrible crime. Let me warn them against its committal. It endangers the life of the mother and is heavily and rightly punishable by law.

But a poor mother who has a small family and feels that she cannot properly bear any more children; that every additional child would be a drain upon her system, which she is ill-suited to bear; that the forces of her nature are inadequate to its nourishment and growth; should take the precautionary measure of preventing conception. There is nothing wrong in this, for there is no human life

destroyed. On the contrary it is the sacred duty of every mother not to have more children than can be properly nurtured and reared.

Mrs. E. B. Duffey writes: "I have said, in a previous chapter, that I think women should be left free to accept or reject motherhood. I now say that they should only accept it when their hearts go out towards it, and they feel that it will prove a blessing. They should reject it, when the circumstances which will attend it are likely to turn it into a curse in many ways. But the great cry of suffering women is, 'How shall we refuse it?' Could this question be answered satisfactorily to them, I know that to an overwhelming majority of women life would suddenly be flooded with a light and beauty that for long years has been absent from it; that a weight of fear and trouble would be lifted from their hearts, that has bowed them down, and makes them feel helpless and hopeless." Again. "Women should have knowledge of these means in order to save them from the terror and dread which, if they would admit the truth, four out of every five would confess, overcloud and destroy the happiness of all their child-bearing years—embittering affliction and killing passion. They should have it, that there may be light, and hope, and love, in their homes—and even conjugal delight. For I cannot conceive that that which is so eminently desirable and honorable in a man, should be valueless and shameful in a woman. They should have it that they may not have offspring forced upon them before they are ready for them; that the little

ones may be welcomed with love, and desire, and joyful expectancy.* It is only on these conditions that humanity can ascend to a higher level than at present. Bringing into the world children that are not wanted: who come into the family as unwelcome guest; can only tend to individual misery and wretchedness, and ultimately tend to degenerate the race. "The progress of humanity," says Dr. Nicholl, "depends upon individual development, and the conditions of generation and gestation. With culture, and a harmonised development, we acquire a higher and more integral life. When two parents are in their highest condition, and in a true union with each other, the child combines the best qualities of both parents. When men or women are exhausted or diseased the race deteriorates."

It will be clearly seen how essential it is for parents to limit the number of their offspring. It is not number that is wanted, but quality. Better two or three fine, healthy, intellectual children than seven or eight pale, sickly, weak ones. With these words I beg to take leave of the reader, trusting that the information conveyed in the foregoing pages may tend to make life a little brighter than it is.

* On this read the *Law of Population: its Significance and Danger.*

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